

A Contribution of Moltmann's Pneumatology
to the Understanding of
the Korean Pentecostal Movement

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Doctor of Ministry

by
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DOCTOR OF MINISTRY

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Abstract

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the Korean Pentecostal Movement

By
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The Holy Spirit has been understood as a power, a personal experience, a non-historical Spirit, and a redemptive Spirit in the Korean pentecostal movement. It is this author's opinion that this understanding has been one-sided and unbalanced.

The author challenges and questions the understanding of the Holy Spirit held by the Korean pentecostal movement. Four characteristics of Moltmann's pneumatology offered in the project are the Holy Spirit as Person, Fellowship, Historical Spirit, and Creative Spirit. These characteristics, if added, will give an enrichment and balance to the understanding of the Holy Spirit in the Korean pentecostal movement.

The author analyzes four Korean pentecostal movements from historical and social perspectives. The understanding of the Holy Spirit in the pentecostal movement of each period is provided. The purpose is to find out how and why the understanding of the Holy Spirit

in the Korean pentecostal movement was formed.

Kil Sup Song mentioned four pentecostal movements in the last 110 years of Korean Church history: 1907, 1930s, 1950s, and 1970s. Approximately every twenty years a new movement has occurred. It is now time for the Korean Church to expect another pentecostal movement.

Understanding the pentecostal movement not only historically but also systematically could help Korean churches look forward to see a new pentecostal movement in a balanced way. The hope is that this project will provide a good guide for future study of the Korean pentecostal movement.

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Dedicated to the Father, Son, and the Holy Spirit
Wishing for the New Pentecostal Movement in Korea

CHAPTER 1

Introduction

Problem Addressed by the Project

"The Korean Holy Spirit movement has emphasized the power of God too much, and has a weak point in its theological connection to the trinity."¹ Kwang Sun Suh, a Korean theologian, asserts by this statement that the present understanding of the Holy Spirit in the Korean pentecostal movement needs to be theologically connected to the trinity. M. Douglas Meeks, a professor of systematic theology, supports this position in his article, "The Holy Spirit and Human Needs."² He points out "the danger of misunderstanding the trinity which all spiritualist movements share since Montanus."³

1 Kwang Sun Suh, "Hankuk Kyohwi Seongryong Undong Kwa Buheung Undongeui Shinhakjuk Ihae" [The understanding of the Korean pentecostals and their theologies], in Hankuk Kidokkyoeui Saeinshik [A new realization of Korean Christianity] (Seoul: Korean Christian Academy, 1985), 288, translation mine.

2 M. Douglas Meeks, "The Holy Spirit and Human Needs," Christianity and Crisis 40, no. 18 (Nov. 1980): 311.

3 These dangers are : (1) "these movements characteristically tend to separate the Holy Spirit from the Father and the Son. They thus sometimes understand the Spirit as a distinct third party, an independent second mediator or

Not only do these two scholars agree but theologians and historians such as Karl Barth, Leonardo Boff and Dong Shik Ryu also caution that misunderstanding the trinity, especially the Holy Spirit, causes undesirable results.⁴

The Korean pentecostal movement understood the Holy Spirit as power rather than as a Person of God; in an individual dimension rather than as fellowship; as a non-historical Spirit rather than as a historical Spirit; and as a redemptive Spirit rather than as a creative Spirit. These understandings helped the Korean Church to

even as a separate dynamistic or animistic force; (2) they see the experience of the Spirit as concentrated in the isolated beings of the individual; (3) they emphasize the affects and effects of the Spirit, the work rather than the divine person of the Spirit, the subjective power of the Spirit rather than the presence of the Spirit." Ibid.

4 Barth confessed that his trinitarian Christology had neglected the Holy Spirit because he wanted to avoid falling into subjectivism. Karl Barth, The Theology of Schleiermacher: Lectures at Gottingen, Winter Semester of 1923-24, ed. Dietrich Ritschl, trans. Geoffrey W. Bromiley (Grand Rapids: Eerdmans, 1982), 278-89; and Boff pointed out that "a Christianity excessively based on the Spirit without links to the Son and his ultimate reference to the Father can favour anarchism and lack of concern." Leonardo Boff, Trinity and Society, trans. Paul Burns (Maryknoll, N.Y.: Orbis Books, 1988), 15. Ryu mentions the danger of the pentecostal movement without the concept of the trinitarian God. Tong Shik Ryu, "Hankuk Kyohoiwa Seongryung Undong" [Korean church and pentecostalism], in Hankuk Kyohoi Seongryung Undong Hyunsangkwa Kujo [The phenomenon and the structure of the Korean Pentecostal movement] (Seoul: Korean Christian Academy Press, 1982), 20, translation mine.

overcome their historical difficulties in each period. They also helped the Korean Church to evangelize eagerly. They helped the Korean churches to be concerned for church growth. They helped Korean churches to be concerned for the salvation of people. They helped churches to put emphasis on mission.

However these understandings have also caused a separation of the Korean Churches from the society. Their understanding of the Holy Spirit as power or energy encouraged them to manipulate the Holy Spirit. They treated the Holy Spirit as something to be ordered and to be forced. The emphasis on individual concerns made people blind to the direction of history and historical events. These understandings kept Christians from turning their concerns to society and nation, and they limited the understanding of the Holy Spirit to the activity of salvation only. It is this author's belief that these ways of understanding the Holy Spirit of the Korean pentecostal movement have been one-sided and unbalanced.

This author challenges and questions one-sided understandings of the Korean pentecostal movement. This author sees a need to provide a balanced understanding for the Korean pentecostal movement by considering Moltmann's pneumatology.

Thus, this project deals with the problems which the

Korean pentecostal movement has caused and suggests a way for appropriate and balanced understanding which was suggested by Moltmann's pneumatology. This author has chosen Jurgen Moltmann as the main theologian of the project because, as Douglas Meeks puts it, Moltmann has "the ability to keep in tension the polarities of relevancy and identity in contemporary theology."⁵ It is this author's opinion that Moltmann's insights and suggestions for theology are appropriate and useful in interpreting the Korean pentecostal movement.

There have been studies of the Korean pentecostal movement.⁶ These studies, however, have focused on historical and chronological findings and their

5 M. Douglas Meeks, Origins of the Theology of Hope (Philadelphia: Fortress Press, 1974), 2.

6 Samuel H. Moffett The Christians of Korea (New York: Friendship Press, 1962); Spencer J. Palmer, Korea and Christianity: The Problem of Identification with Tradition (Seoul: Hollym Corporation Publishers, 1967); Allen D. Clark History of the Church in Korea, (Seoul: Christian Literature Society of Korea, 1971); and Korean scholars such as: Kwang Soo Kim, Hankuk Kidokkyo Inmulsa [Biographies of great men in the history of the Korean Church] (Seoul: Christian Literature Company, 1974); and Hankuk Minjok Kidokkyo Baeknyunsa [One hundred history of the Korean Church] (Seoul: Christian Literature Company, 1978); Ki Eun Choi, Hankuk Kyohoesa [Church history of Korea] (Seoul: Christian Literature Crusade, 1980); Kyung Bae Min, Hankuk Kidokkyohwesa [Church history of Korea] (Seoul: Christian Literature Society of Korea, 1982).

theological interpretation. However, it is this author's opinion that this historical approach can not offer a correct understanding of the Holy Spirit in the Korean pentecostal movement. There have been a few attempt made for theological approach, however, this has not been the main approach.⁷

Four characteristics of Moltmann's pneumatology which this author will suggest in this project are the Holy Spirit as a person of God, a fellowship Spirit, a historical Spirit, and a creative Spirit. By combining Moltmann's characteristics of the Holy Spirit with the characteristics of the Holy Spirit emphasized by the Korean pentecostal movement, the movement can be enriched and balanced.

This author will follow the periodization of the late famous methodist historian Kil Sup Song. Song divided the Korean pentecostal movement of the last 110 years of

7 Roy E. Shearer, Wildfire: Church Growth in Korea (Grand Rapids: Eerdmans Publishing, 1966). Here Shearer analyzes the movements with an objective and critical eye and offers useful statistics. Boo Woong Yoo, Korean Pentecostalism: Its History and Theology (Frankfurt: Peter Lang, 1988) covers the whole pentecostal movement in historical and theological perspectives. Kwang Sun Suh, "Hankuk Kyohwi Seongryong Undong Kwa Buheung Undongeui Shinhakjuk Ihae" deals with the pentecostal movement from sociological and theological perspectives.

Korean Church history into four periods : 1907, 1930s, 1950s, and 1970s.⁸

This author will first analyze all of the Korean pentecostal movement from a historical and social perspective. This will provide a circumstantial proof of the understanding of the Holy Spirit in each period. Then this author will analyze the movement to find a theological meanings. After this, this author will apply the understanding of Moltmann's pneumatology to that of the Korean pentecostal movement. Understanding these revival movements not only historically but also in a theologically systematic way, could help Koreans to look forward to seeing a new and balanced pentecostal movement in the future.

Importance of the Problem

Korean Christianity has seen enormous growth in the last 110 years.⁹ However, the Korean Church is now facing some serious problems. The decline of its membership is one of those

8 Kil Sup Song, "Hankuk Kyohoewa Sungryung" [The Korean church and Holy Spirit], Sinhaksasang 31 (winter 1980): 721-29. I include the 1980s in the last movement.

9 From now on Korean Christianity and the Korean pentecostal movement refer only to the Protestant Church.

problems.¹⁰ However, this author thinks the misunderstanding of the Holy Spirit is as big and serious a problem as the decline.

In the Korean pentecostal movement the Holy Spirit has been considered as power, a personal dimension, a non-historical Spirit, and a redemptive Spirit. It has overemphasized the role and the nature of the Holy Spirit. It is the author's contention that correcting this misunderstanding of the Holy Spirit and offering a new direction for a future Holy Spirit movement is critical for the future of the Korean church. That is why this author believes this topic is important. This topic deals with a theoretical and practical method for interpreting the Korean pentecostal movement. There have been some historical account of the pentecostal movement, but most of them have not given an account of the theology of the movement fully.

The topic is important to the Methodist Church because it has been related to the pentecostal movement

10 The Korean church has had an average annual growth rate of 14 percent until 1985. The year 1985, however, recorded a zero percent in growth. According to Joon Kwan Eun, one of the largest denominations in Korea has been recording "a decrease of Sunday school students since 1988." Eun, "The Future of the Korean Church," lecture delivered at a seminar organized by the Alumni Association of Yonsei Theological Seminary, Los Angeles, Dec. 1990.

since John Wesley.¹¹ The Holy Spirit played a very prominent role in Wesley's thought. Wesleyan historian Donald Dayton calls Wesley, "The great theologian of the Spirit."¹² It is significant that the second pentecostal movement in Korea began with a methodist pastor, Yong Do Lee.

This topic is important for Korean pastors in all denominations who are anticipating a future revival in the Korean Church. Unfortunately I have found only a few resources published in the Methodist Church which study pentecostal movement. As a Methodist pastor, I was dismayed by this experience. Other denominations have published related articles and dissertations, but strangely the Methodist Church has not had any special interest in this subject. Having found this tendency, I felt more responsibility to study the pentecostal

11 Historians agree that "the origin of modern Pentecostal teaching about the Holy Spirit lies in the thinking of John Wesley, but they do not agree on the process by which his thought was transformed into it." Frederick D. Bruner, A Theology of the Holy Spirit: The Pentecostal Experience the New Testament Witness (Grand Rapids: Eerdmans Publishing, 1970), 43-44. See also Vinson Synan, The Holiness-Pentecostal Movement in the United States (Grand Rapids: Eerdmans Publishing, 1971), 13-32.

12 Donald Dayton, Theological Roots of Pentecostalism (Metuchen, N.J.: Scarecrow Press, 1987), 42.

movement.

Throughout this project this author hopes to find a balanced way of interpretation of the Korean Holy Spirit movement with the help of Moltmann's pneumatology.

Thesis

The thesis of this project is that the understanding of the Holy Spirit in the Korean pentecostal movement should change. This author thinks that the Holy Spirit has been misunderstood in Korean Church. The Holy Spirit has been understood as power rather than a person of God, individually rather than communally, as a non-historical Spirit rather than a historical Spirit, and as a redemptive Spirit rather than a creative Spirit. The Holy Spirit has been understood as other-worldly reality rather than a historical reality. It was understood solely as a redemptive Spirit rather than as a creative Spirit.

Although it has been useful for Koreans to understand the Holy Spirit as power, a personal concern, a non-historical Spirit, and a redemptive Spirit, these attributes have been overemphasized and have lost their balance. This has resulted in the one-sided understanding of the Korean pentecostal movement.

To correct this misunderstanding, this author offer a new understanding of Holy Spirit based on the contributions of Moltmann. Moltmann's contribution will help the Korean pentecostal movement to be more balanced. This balanced interpretation of the Holy Spirit will help the Korean church not only understand the present situation, but also expect a future pentecostal movement.

Terms Defined

Revival : Revival denotes either "a long term movement of religious growth and renewal or a short-lived period of intense religious excitement marked by a concentration of conversions."¹³ J. Edwin Orr describes revival as "a general awakening of religion."¹⁴ Richard F. Lovelace speaks of it as "an outpouring of the Holy Spirit which restores the people of God to normal spiritual life after a period of declension."¹⁵ I define revival as a spiritual

¹³ Henry D. Rack, Reasonable Enthusiast: John Wesley and the Rise of Methodism (London: Epworth Press, 1989), 159.

¹⁴ J. Edwin Orr, A Call for the Re-Study of Revival and Revivalism (Pasadena: Private Publishing, 1981), iii.

¹⁵ Richard F. Lovelace, Dynamics of Spiritual Life (Downers Grove, Ill.: Inter-Varsity Press, 1979), 40

awakening initiated by God causing people to be aware of their miserableness as sinners, to know the broken relationship with the Creator, and eventually to restore the relationship to become in union with God.

Awakening : Orr defines "awakening" as a coming alive to spirituality.¹⁶ Awakening is a feeling in which the state of human nature as sinner is acknowledged.

Evangelism : A famous church-growth scholar, Peter Wagner, says the nature of evangelism is "the communication of the good news, the purpose is to give individuals and groups a valid opportunity to accept Jesus Christ, and the goal is to persuade men and women to accept Jesus Christ as the Lord and Savior and serve Him in the fellowship of His Church."¹⁷

Holy Spirit : The Holy Spirit is the third person of God. This Holy Spirit is Person and has fellowship with believers as well as with the created world.

Holy Spirit Movement : The term of the Holy Spirit movement used here could be exchanged with revival, and

16 Orr, A Call for the Re-Study of Revival and Revivalism, iv.

17 C. Peter Wagner, "Where Growth Flows from Prayer Mountain," Global Church Growth Bulletin 153, no.5 (1981): 136-37.

the pentecostal movement. The Holy Spirit movement used here to put an emphasis on the activity of the Holy Spirit in revivals of the Korean Churches.

Pentecostal Movement : "The pentecostal movement" in the Korean church puts emphasis on the activity and the sole sovereignty of the Holy Spirit. This could be exchanged with the Holy Spirit Movement in this project. I chose pentecostal movement to imply that this term may broaden the meaning of Holy Spirit Movement. It is my hope that influenced by Moltmann's pneumatology, future Korean pentecostal movements will broaden their understanding of the movement of the Holy Spirit and hopefully acquire a new understanding of what it means to be revived in the movement of the Holy Spirit.

Pneumatology : Pneumatology is the study of the Holy Spirit. The term comes from the Greek word "*pneuma*" which means spirit, wind or breath. The expression "Moltmann's pneumatology" refers to Moltmann's understanding of the Holy Spirit.

Work Previously Done in This Field

There are a number of scholars and pastors who have dedicated their lives to the study of the Korean pentecostal movement. Most of them have tried to describe

the Korean pentecostal movement from historical perspectives.

There are many dissertations and articles regarding the Korean pentecostal movement. Jin Choi, a graduate of Claremont, in his dissertation Mission and the Twenty-first Century Mission of the Korean Church, has proposed a missional vision of the revivals of the Korean Church. Tai Hyun Chang, in his dissertation, A Study of the Spirituality of Korean Christians: Focused on the Pentecostal Movement and Shamanism, deals with the influence of Shamanism on Korean spirituality.

There are books that deal with the historical background of the revival movements: L. George Paik, The History of Protestant Missions in Korea (1980); Alfred W. Wasson, Church Growth in Korea (1934); and recent books such as Hankuk Minjok Kidokkyo Baeknyunsa by Kwang Soo Kim (1978); and Hankuk Kyohoeyui Baljunsu by Taik Boo Chun (1987).

For the chronological division of the Korean pentecostal movement, the author will use Kil Sup Song's periodization in "Hankuk Kyohoewa Sungryung" [The Korean Church and Holy Spirit], Sinhak Sasang (1980).

To study the relationship between the revival

movement and church growth in Korea, the author relies on Theoretical and Practical Aspects of Korean Church Growth by Bang Nam Hwang(1990); The Theory of Church Growth by Jong Yun Lee (1983); and One Hundred Years of Korean Church Growth by Yong Je Han(1986); and Korean Pentecostalism: Its History and Theology by Boo Woong Yoo(1988).

Scope and Limitation of the Project

This study will focus on the four Korean pentecostal movements. Here the Christian Revival movement is limited to the Protestant pentecostal movement in Korea. Therefore other pentecostal movements which have occurred throughout Western and non-Western church history will not be treated in this project. This author will confine this study only to finding characteristics of and the pneumatology of the Korean pentecostal movement; therefore, this author will not deal with topic such as Minjung theology, even though it is closely related.

Procedure for Integration

This subject includes the theological, historical and practical disciplines. The understanding of Moltmann's pneumatology will be explained to guide and offer some characteristics of the Holy Spirit that would be helpful

to understand the Korean pentecostal movement. This author will study four pentecostal movements in Korean Church history with emphasis on the historical and social context. This work will be necessary to know how the pentecostal movements were understood in each period. Lastly, this whole study will focus on suggesting a balanced understanding for a future pentecostal movement.

Interpreting the pentecostal movement with Moltmann's understanding of the pneumatology is a new approach in this field. It is my desire and hope that I can provide a good understanding of the Holy Spirit for the pentecostal movement. The primary tool to be used in this project is library research at the Libraries of the Claremont School of Theology and Fuller Theological Seminary.

Chapter Outline

Chapter 1 addresses the necessity of a new understanding of the Holy Spirit in Korean Church. The historical and social context is dealt with by its periodization.

Chapter 2 summarizes Moltmann's pneumatology and the position of the Holy Spirit doctrine in his theology as a whole. The characteristics of Moltmann's pneumatology are studied and the results are applied to suggest a new

understanding for the Korean pentecostal movement .

Chapter 3 deals with the historical facts of the Korean pentecostal movement, emphasizing their historical side as well as their social and cultural dimensions. The understanding of the Holy Spirit is explained for each period. Characteristics of the Korean pentecostal movement are suggested as power and having personal concern, a non-historical Spirit, and a redemptive Spirit.

Chapter 4 analyzes the role of the Holy Spirit in the Korean pentecostal movement based on the results of the previous chapters. Here, this author points out the benefits of Moltmann's pneumatology for the Korean pentecostal movement. Each characteristic is juxtaposed to find a balance between each understanding. This analysis concludes with some suggestions for the future Korean pentecostal movement.

Chapter 5 concludes with the characteristics of two viewpoints represented in a short summary.

CHAPTER 2

An Analysis of Moltmann's Pneumatology

Introduction

The doctrine of the trinity has occupied a critical place in the history of Christian thought. Once the doctrine was established in the fourth century, it was "the subject of continuous and vigorous discussion in Scholasticism, in the Reformation period, and in the controversies of the sixteenth, seventeenth and eighteenth centuries."¹

In the nineteenth century, from the time of Friedrich Schleiermacher, a so-called father of modern theology, the doctrine of the Trinity abruptly disappeared from the Protestant theological discussion. He even put the doctrine at the end of his doctrine of faith, writing "the doctrine of triune God is not a direct statement about Christian self-consciousness, but only a web of several statement about such statements."² This tendency prevailed in the nineteenth and early twentieth centuries.

1 Claude Welch, In This Name: The Doctrine of the Trinity in Contemporary Theology (New York: Scribner, 1952), vii.

2 Jurgen Moltmann, The Trinity and the Kingdom (Minneapolis: Fortress Press, 1981), 3.

According to Welch, however, there were some exceptions to "this trend in conservative thought and in the temporary alliance of theology with Hegelian philosophy, but these were subordinate to the prevailing directions of thought."³

It is well known that Karl Barth introduced into contemporary theology the significance of the Trinity as the key to a Christian understanding of God. He insisted that "it must be the starting point of Christian doctrine because God reveals Himself as triune in the history of salvation."⁴

Barth's new emphasis on the doctrine of the trinity in Christian theology has opened the door for a new understanding of the triune God. Jurgen Moltmann, a faithful reformed theologian and a disciple of Barth, began to formulate a new paradigm of the Holy Spirit in recent years. In this Chapter, this author will survey the development of Moltmann's pneumatology to formulate some characteristics of his pneumatology.

The Development of Moltmann's Pneumatology

A famous Moltmannian theologian, Richard Bauckham said

3 Welch, vii.

4 Karl Barth, Church Dogmatics, trans. G. W. Bromiley and T. F. Torrance 2nd ed., vol.1, pt.1 (Edinburgh: T. & T. Clark, 1975), 345-46.

that Moltmann is "one of the most influential of contemporary German Protestant theologians, in the non-Western as well as the Western world, and in wider church circles as well as in academic theology."⁵ It is my consideration that Moltmann is a contemporary apologetic theologian. I also agree with D. Lyle Dabney, a systematic theologian who earned a doctorate under Jurgen Moltmann, who calls him "a theologian in process."⁶ Moltmann's prolific and consistent works prove these claims right.⁷ Especially, I want to call him a balanced theologian.

5 Richard Bauckham, The Theology of Jurgen Moltmann (Edinburgh: T. & T. Clark, 1995), 1.

6 D. Lyle Dabney, "The Advent of the Spirit: The Turn to Pneumatology in the Theology of Jurgen Moltmann," Asbury Theological Journal 48, no. 1 (spring 1993): 81.

7 Jurgen Moltmann, Theology of Hope: On the Ground and the Implications of a Christian Eschatology, trans. James W. Leitch (New York: Harper & Row, 1967); The Crucified God (Minneapolis: Fortress Press, 1974); The Church in the Power of the Spirit: A Contribution to Messianic Ecclesiology, trans. Margaret Kohl (New York: Harper & Row, 1977); The Trinity and the Kingdom (Minneapolis: Fortress Press, 1981); God in Creation: A New Theology of Creation and the Spirit of God (San Francisco: Harper & Row, 1985); The Way of Jesus Christ (San Francisco: HarperSanFrancisco, 1990); History and the Triune God: Contributions to Trinitarian Theology, trans. John Bowden (New York: Crossroad, 1991); The Spirit of Life: A Universal Affirmation, trans. Margaret Kohl (Minneapolis: Fortress Press, 1992).

M. Douglas Meeks points out the balance of Moltmann's theology saying, "An admirable dimension of his theology is the ability to keep in tension the polarities of relevancy and identity in contemporary theology."⁸ Moltmann objects to one-sided theology and tries to balance it as much as possible.

Moltmann's theology was formed by many famous teachers. The theology of Karl Barth helped Moltmann to turn to the world.⁹ From Otto Weber, Moltmann gained the eschatological perspective of the church's universal mission towards the coming kingdom of God. From Dietrich Bonhoeffer and Ernst Wolf, he developed his concern for social ethics and the church's involvement in secular society. Georg W. F. Hegel and Hans-Joachim Iwand helped Moltmann to develop a dialectical interpretation of the cross and the resurrection. And Gerhard von Rad and Ernst Kasemann helped him to give his early theology "its solid grounding in current thinking about biblical theology."¹⁰ There was also fundamental influence from

8 Meeks, Origins of the Theology of Hope, 2.

9 Dabney, in the article cited above, mentions the difference between the pre-war Barthian theology of the postwar German Church and that of the 1940s and 1950s. This "turn to the world" resulted in an increasingly tense relationship between the sides later (p.83).

10 Ibid., 83-84. For these theological influences on

Ernst Bloch, a Marxist, and Jewish theologians such as Franz Rosenzweig and Abraham Heschel.¹¹ In fact, Moltmann himself states in an autobiographical article that it was through reading Bloch that "all at once the loose threads of a biblical theology, of the theology of the apostolate and the Kingdom of God, and of philosophy, merged into a pattern for a tapestry in which everything matched."¹²

Moltmann's contributions to trinitarian theology are enormous. According to Laurence Wood, a Wesleyan theologian, Moltmann "has probed in depth the trinitarian doctrine as it has been developed throughout Church history including Roman Catholic, Eastern Orthodox, Anglican, and Protestant thought."¹³ Wood also compares his work in "pneumatology with Barth's christology" and praises its insight.¹⁴ Wood has even

Moltmann, see Meeks, Origins of the Theology of Hope, ch. 1. and Moltmann, History and the Triune God, 168-69.

11 Bauckham, Theology of Jurgen Moltmann, 2.

12 Jurgen Moltmann, "Politics and the Practice of Hope," Christian Century 87(11 March 1970): 289.

13 Laurence W. Wood, "From Barth's Trinitarian Christology to Moltmann's Trinitarian Pneumatology: A Methodist Perspective," Asbury Theological Journal 48, no. 1 (spring 1993): 53-54.

14 Ibid.

said, "Moltmann has laid the fundamental issues surrounding the meaning of the Trinity with absolute clarity and perspicuity."¹⁵

According to Bauckham, Moltmann's major works comprises two distinct series.¹⁶ In the first place, there is the trilogy for which he is best known: Theology of Hope (1964), The Crucified God (1972), and The Church in the Power of the Spirit (1975). These represent three complementary perspectives on Christian theology.

Moltmann, after these studies, began the second series of works which are now in progress. He calls the series "systematic contributions to theology" and "Messianic Theology."¹⁷ These works include : The Trinity and the Kingdom: The Doctrine of God (1980); God in Creation: An Ecological Doctrine of Creation (1985); The Way of Jesus Christ: Christology in Messianic Dimensions (1989); The Spirit of Life: A Universal Affirmation (1992).¹⁸ It is in this last

¹⁵ Wood, 54.

¹⁶ Bauckham, Theology of Jurgen Moltmann, 3.

¹⁷ Moltmann, God in Creation, xvii.

¹⁸ Moltmann announced his original plan for the series in the preface to God in Creation, xivf. See his comments concerning the genesis of the volume on pneumatology in The Spirit of Life, xf

series of publications that the doctrine of the Holy Spirit is dealt with fully. The latest book, The Coming of God: Christian Eschatology, came out in 1996. His next book in the series will come out with the title of The Foundations and Methods of Christian Theology.

In the Theology of Hope, Moltmann focuses on the resurrected Christ as the foundation for an eschatological hope. Moltmann puts the position of the Spirit "between the resurrection of Jesus and future Eschatology even though it is rarely mentioned."¹⁹

Moltmann's trinitarian thinking starts with Jesus Christ in The Crucified God. It is not just the human Jesus who suffers on the cross. God Himself suffers. Moltmann turns to "a theology of cross--to the crucified Jesus on Good Friday--in order to overcome the metaphysical picture of the apathetic God of the Greek philosophy and to assert that God suffers not metaphorically but directly."²⁰ Here, he attempts to see "the crucified Christ as the criterion of Christian theology."²¹ Through this kind of divine suffering, God overcomes the

19 Bauckham, Theology of Jurgen Moltmann, 151.

20 Dabney, 96.

21 Bauckham, Theology of Jurgen Moltmann, 3.

contradiction between himself and the godless world. There is the "trinitarian differentiation" to the event.²²

Moltmann identifies the Spirit with the love which unites the Son and the Father on the cross and thereby flows out from the event of the cross to include all reality in the divine love. To Moltmann the Spirit "is the unconditioned and therefore boundless love which proceeds from the grief of the Father and the dying of the Son and reaches forsaken men in order to create in them the possibility and the force of new life."²³

It is Moltmann's theology of the cross that shaped the way he understand the Trinity. The suffering of the crucified Christ was "an event of all three trinitarian persons."²⁴ The Father, the Son and the Holy Spirit worked together in the cross. The Father suffered in sending the Son, the Son suffered in the crucifixion, and the Spirit represented that relationship of suffering. David Scott notes that Moltmann understands "Jesus' suffering and death on the cross as the suffering and death of the divine Son, and, therefore an

22 Bauckham, Theology of Jurgen Moltmann, 153.

23 Moltmann, Crucified God, 245.

24 Ibid.

event within God's life between God -- Father and the Son of God."²⁵ To Moltmann it was the event of the cross that "overcomes the dichotomy between immanent and economic Trinity, between the nature of God and God's inner tri-unity. It makes trinitarian thought necessary for the complete perception of the cross of Christ."²⁶

In The Church in the Power of the Spirit, Moltmann mentions two dominant models of trinitarian thinking in the Western tradition, a "sending-trinity" and a "love-trinity."²⁷ In the sending trinity, the Father is "the one who sends the Spirit, while the Spirit is in every instance the sent one, and that by both the Father and the Son."²⁸ Thus, while both the Father and the Son are "active subjects of their own actions, the Spirit, in this model, remains in all triune activities a passive object of the actions of others."²⁹ Dabney points out that this is the reason the Spirit is so lacking in

25 David A. Scott, "Ethics on a Trinitarian Basis," Anglican Theological Review 60 (April 1978): 171.

26 Moltmann, Crucified God, 245.

27 Darbny, 99.

28 Ibid.

29 Ibid.

"personality" in Moltmann's trinitarian account of the cross.³⁰ Moltmann, however, overcomes this problem in this book.

In The Trinity and the Kingdom in 1980, Moltmann deals with the question of the *Filioque* more closely. Moltmann takes the Spirit seriously as a "subject" of divine activity. This leads him to the new understanding that "the history of Jesus is as incomprehensible without the action of the Spirit as it would be without the God whom he called my Father."³¹ Dabney praises Moltmann in this sense and says that Moltmann has broken "free of the specter of binitarianism and emerged into a true trinitarian theology."³²

Further, when we see Moltmann five years later, in God in Creation, Moltmann overcomes the dichotomous tendency of his theology to the holistic fellowship and harmony. Dabney explains this as Moltmann's attempt "to escape a theology which simply posits utter contradiction between God and world."³³ Moltmann "seeks to play off redemption against creation;

30 Ibid.

31 Moltmann, Trinity and the Kingdom, 74f.

32 Dabney, 100.

33 Ibid.

which will understand God not simply as standing over and against the world but rather as embracing that which God has made in love and suffering."³⁴

Moltmann, in The Spirit of Life, concentrates an entire volume to pneumatology. Moltmann wrote this book to promote "a comprehensive reverence for life."³⁵ Moltmann seeks to overcome destructive dualism in this book.

Characteristics of Moltmann's Pneumatology

The Western church and Protestant theology have understood "Christianity as a monotheistic mode of belief."³⁶ The Father sends the Son and the Spirit. The Father redeems through the Son by the Holy Spirit. In this understanding the Spirit does not do anything of his own. The Spirit remains anonymous and his personal character can hardly be perceived.

Moltmann believes that "this monarchical tendency was brought about by the unofficial introduction of the so-called *Filioque* clause."³⁷ The Nicene Creed affirmed that the Holy

34 Ibid.

35 Moltmann, Spirit of Life, xiii.

36 Moltmann, Trinity and the Kingdom, 3.

37 Ibid., 178. See also Moltmann, Spirit of Life, 293. Moltmann suggests that "the *Filioque* be removed from the Creed. With the *Filioque*, the Holy Spirit is once and for all put in

Spirit proceeded from the Father, but the Western Church added that the Holy Spirit proceeded from Father and Son. However, this downgraded "the distinct Personhood of the Holy Spirit by subordinating the Holy Spirit to the Son, as if the Spirit is a mere power or effect of Christ."³⁸ The Son as the origin of the Spirit thus confused the trinitarian relationship and made the Holy Spirit less than divine in comparison with the Son. To say that "the Son is also the origin of the Spirit unintentionally turns the Son into a second Father."³⁹

According to Wood, Moltmann does not deny the monarchy of the Father in the eternal sense of the constitution of the trinitarian Persons, but in terms of "the actual movement of the divine Persons they are totally equal without any degree of subordination."⁴⁰ Moltmann calls this movement "the circulation of the divine life."⁴¹

Moltmann's rejection of monotheism in favor of a trinitarian faith is "a dialogical response to the world of

third place in the Trinity, and subordinated to the Son."

38 Wood, 55.

39 Moltmann, History and the Triune God, 38.

40 Wood, 55.

41 Ibid.

terrible suffering."⁴² The God of such monotheism is a cold and unrelated God who is an absolute individual and unrelated to the world in which we live. Facing these problems, Moltmann suggests a new understanding of the Holy Spirit in his recent books.

There are four main ways of understanding what Moltmann has formulated in his recent books: Holy Spirit as a person of God, Holy Spirit as a fellowship, Holy Spirit as a historical Spirit, and Holy Spirit as a creative Spirit.

Holy Spirit as Person of God

It was in the sixth century that the philosopher Boethius formulated the definition of personhood: "A person is an individual substance of a rational nature."⁴³ This definition means "a person is one who possesses unique individual existence with intelligence and thus is non-interchangeable with others."⁴⁴

Using Boethius' definition of personhood, Moltmann shows that "the trinitarian Persons are not modes of being; they are individual, unique, non-interchangeable subjects of

42 Moltmann, Crucified God, 227.

43 Wood, 57.

44 Ibid.

the one, common divine substance, with consciousness and will."⁴⁵ Each of the Persons possesses the divine nature in a non-interchangeable way; each presents it in his own way."⁴⁶ Accordingly, there is both the divine nature which the three Persons have in common, and there are also the natures which the three Persons uniquely possess for themselves.⁴⁷

The decisive characteristic of each Person gives each person their own unique nature as Father, Son, and Holy Spirit.⁴⁸

Moltmann asserts both "the oneness of God" and "the threeness of God."⁴⁹ This relationship is well expressed in terms of *perichoresis*.⁵⁰ Wood explains this succinctly as:

The Father exists in the Son, the Son in the Father, and both of them in the Spirit, just as the Spirit exists in both the Father and the Son. The trinitarian Persons possess their own unique characteristics which distinguish them from each

45 Moltmann, Trinity and the Kingdom, 171.

46 Ibid.

47 Wood, 57.

48 Moltmann, Trinity and the Kingdom, 171.

49 Wood, 55.

50 Moltmann, Spirit of Life, 59.

other and, at the same time, their personal differences bind them together in love and mutual reciprocity. Intimacy, friendship is the defining quality of their oneness and unity. The threeness of God is what determines the oneness of God, and the oneness of God is defined in terms of God's threeness.⁵¹

Wood praises the significance of the Moltmann's work in pneumatology in taking the *perichoretic* model and deepening its meaning and application for our contemporary world.⁵²

God is not composed of "three separate, independent beings, nor three modes of being without eternal personal differentiations."⁵³ Rather, it is "the eternal circulation of the divine Persons in perfect love for each other and in fellowship with each other which constitutes their experiences of eternal life."⁵⁴

According to Moltmann, it was Tertullian's famous trinitarian formula, *una substantia - tres personae*, that asserts "the divine personhood of the Holy Spirit, and puts it on the same level as the personhood of the Father and the

51 Wood, 55.

52 Ibid., 56.

53 Ibid., 56.

54 Ibid.

Son."⁵⁵ It secures the same worship and glorification for the Holy Spirit as that given to the Father and the Son.⁵⁶

Moltmann believes the Spirit is not created, for the Spirit together with the Eternal Word proceeds from the Father. The Third Person of the Trinity issues out of the necessity of the Father's being and "is of the same essence or substance as the Father and the Son."⁵⁷ Therefore if one experiences the Holy Spirit, he "experiences God Himself."⁵⁸

Holy Spirit as Fellowship

According to Moltmann, the fellowship of the Holy Spirit has two meanings. One is subjective genitive -- the Holy Spirit's fellowship -- and the other is objective genitive -- the fellowship with the Spirit.⁵⁹ Here the primary meaning is to be found in the fellowship which the Holy Spirit shares with the Father and the Son.

Considering objective genitive meaning, the fellowship with the Holy Spirit leads Moltmann to an emphasis on the

55 Moltmann, Spirit of Life, 11.

56 Ibid.

57 Moltmann, Trinty and the Kingom, 170.

58 Ibid.

59 Moltmann, Spirit of Life, 218.

experience of community. This fellowship is not "unilateral, but reciprocal."⁶⁰ Therefore, in the fellowship of the Holy Spirit, God the Spirit "evidently enters into a relationship of reciprocity and mutuality with the people concerned," and "allows these people to exert an influence on Him."⁶¹ This fellowship, a trinitarian fellowship, is "an open, inviting fellowship in which the whole creation finds room."⁶²

This fellowship also comes into being when "people who are different have something in common, and when what is in common is shared by different people."⁶³ Here, Moltmann stresses the diversity and unity in fellowship and in community. And it is the fellowship of the Holy Spirit that is "experienced by those who know it as both the love that binds and the freedom which allows everything to arrive at itself in its own unique nature."⁶⁴

Moltmann's fellowship of community "envisages diversity in

60 Ibid.

61 Ibid.

62 Ibid.

63 Ibid., 217.

64 Ibid., 220.

unity from the very outset."⁶⁵ This community does not ask one to forsake its "individual potentialities."⁶⁶ Rather it promotes the differentiation of individuals. Moltmann wrote:

To create community does not merely mean uniting what is different. It differentiates the One as well. The unfolding of the potentialities given and opened up through a common reality in no way contradicts this movement towards community, for is one of the essential elements in community.⁶⁷

Unity in community does not mean giving up diversity. It is the true community which Moltmann envisions in his fellowship community. Moltmann argues that the creation of community is the goal of the Spirit and that God's Spirit can be identified as the "Spirit of community."⁶⁸

Holy Spirit as Historical Spirit

Barth called for a new paradigm of the Holy Spirit with "an energetic warning not to fall back into the trap of equating pneumatology with anthropology."⁶⁹ According to Wood, this subjectivizing tendency is "what Barth cautions against in

65 Moltmann, Spirit of Life, 220.

66 Ibid.

67 Ibid.

68 Moltmann, Spirit of Life, 219, 229.

69 Barth, Theology of Schleiermacher, 279.

understanding any doctrine of the Spirit."⁷⁰ That is why his pneumatology must be centered in an historical understanding of theology. Wood put it this way:

With Moltmann, the revelation of God is not a private affair, subjectively imagined to happen in a non-historical moment of self-disclosure. Rather, the revelation of God to the world is a real historical happening in the concrete world and can be affirmed with rational integrity.⁷¹

In his book History and The Triune God, Moltmann cautions:

The history of salvation is rationally and existentially defensible, personally transforming, and socially revolutionary. Without this historical/objective perspective, any doctrine of the Holy Spirit easily bogs down in the quagmire of subjectivism.⁷²

Therefore, Moltmann begins with the doctrine of the trinity as revealed in the New Testament documents. To him the only proper way to begin reflection on the trinity is to consider the trinitarian concept in the cross of Jesus. For him, the doctrine of the Trinity is seeing the crucified Christ, for the cross of Christ is the historical revelation of the doctrine of the Trinity.

70 Wood, 51.

71 Wood, 51-2.

72 Ibid.

Holy Spirit as Creative Spirit

Moltmann sees that there is "a tendency to view the Holy Spirit solely as the Spirit of redemption in both Protestant and Catholic theology and devotion."⁷³ Moltmann mentions the problem of this understanding of the redemptive Spirit:

The problem is that this redemptive Spirit is cut off both from bodily life and from the life of nature and eventually make people turn away from this world and hope for a better world beyond. This influence eventually connected the Holy Spirit with God, faith, the Christian life, the church and prayer, but not with the body and nature.⁷⁴

Moltmann calls this tendency the "platonization of Christianity."⁷⁵ It takes the form of "a kind of hostility to the body, a kind of remoteness from the world, and a preference for the inner experiences of the soul rather than the sensory experiences of sociality and nature."⁷⁶

Moltmann also mentions the problem of the *Filioque* which has made the Holy Spirit understood solely as "the Spirit of Christ," and not at the same time as "the Spirit of the

73 Moltmann, Spirit of Life, 8.

74 Ibid.

75 Ibid.

76 Ibid.

Father."⁷⁷ The Spirit of Christ is related with redemption, and the Spirit of Father is related with creation; and if there is no relation between the Spirit of Christ and the Spirit of Father, that means "the Spirit of Christ has no longer anything to do with Yahweh's *ruach*."⁷⁸ Moltmann says that this understanding could lead one to "be a gnostic."⁷⁹

Moltmann attempts to correct this one-sided emphasis by showing that the work of the Christ and the work of the Father can both be understood through the concept of life. Then the redeeming Spirit of Christ and the creative and life-giving Spirit of God can be the same.⁸⁰ Experience of the life-giving Spirit in the faith of the heart and in the sociality of love leads of itself beyond the limits of the church to the rediscovery of the same Spirit "in nature, in plants, in animals, and in the ecosystems of the earth."⁸¹

Moltmann emphasizes the Spirit's relational independence as the divine source of life: "the eternal Spirit is the divine

77 Ibid.

78 Moltmann, Spirit of Life, 8-9.

79 Ibid.

80 Ibid., 9.

81 Ibid., 10.

wellspring of life -- the source of life created, life preserved and life daily renewed, and finally the source of eternal life of all created being."⁸² Here, Moltmann breaks out of the narrow association of the Spirit with revelation, which was characteristic of Barth's theology, and he gives "experience -- the experience of God in the whole of life and of all things in God -- a place in theology, not as alternative to, but in conjunction with the revelatory word of God."⁸³ Here, the Spirit is "God experienced in the profundity and vitality of life lived in God."⁸⁴ As the Spirit is the "wellspring of all life, so all experience can be a discovery of this living source in God."⁸⁵ The Spirit is "the source of the whole of life in bodiliness and community."⁸⁶ Therefore, life in the Spirit is no more "a life of withdrawal from the world into God, but the vitality of a creative life out of God,"⁸⁷ which is characterized by "love of life and affirmation

82 Moltmann, Spirit of Life, 82.

83 Bauckham, Theology of Jurgen Moltmann, 22.

84 Ibid.

85 Ibid.

86 Ibid., 23.

87 Moltmann, Spirit of Life, 83.

of all life."⁸⁸

Moltmann's Pneumatology in Relation to
the Korean Pentecostal Movement

The Korean pentecostal movement has misunderstood the role of the Holy Spirit. This misunderstanding of the Holy Spirit has produced many misguided quasi-pentecostal movements in Korea. This author thinks that it was caused by misunderstanding of the Holy Spirit and eventually resulted in unbalanced pentecostal movements in Korea. In this sense, I agree with Park that "a right pneumatology can help formulate an appropriate ecclesiology."⁸⁹ Therefore, it is very important for a right pneumatology to be formulated for the Korean pentecostal movement

Moltmann is suggesting one of the answers for the Korean pentecostal movement. Moltmann suggests a new pneumatology, a new understanding of the Holy Spirit based on four ways of understanding the Holy Spirit: (1) the Holy Spirit as a Person of God; (2) the Holy Spirit as a fellowship; (3) the Holy Spirit as a historical Spirit; (4) the Holy Spirit as a

88 Bauckham, Theology of Jurgen Moltmann, 23.

89 Bong Bae Park, "Seke Eunsakyungshin Woongdongkwa WCC" [World gift renewal movement and W.C.C.] Sinhaksasang 31 (winter 1980): 735.

creative Spirit. These understandings will help the Korean churches to better interpret the past and look forward to new pentecostal movement with the understanding.

The next chapter will examine the Korean pentecostal movement and the understanding of the Holy Spirit in each period. Then Moltmann's four ways of understanding of the Holy Spirit will be applied to the Korean pentecostal movement to suggest new perspectives. Moltmann's understanding of the Holy Spirit will correct and supplement the misguided understanding of the Korean pentecostal movement. It will provide a balanced perspective for the Korean pentecostal movement.

CHAPTER 3

The Korean Pentecostal Movement

Introduction

The famous liberation theologian Leonardo Boff asserts that "Christianity cannot be found outside of history."¹ Just as he insists on the relationship between Christianity and its context, the Korean pentecostal movement has been influenced and transformed by its historical and social context.

In order to find some characteristics of the Korean pentecostal movement, consideration needs to be given to the the historical context of each stage. Therefore, this author illustrates the historical context by focusing on the socio-political context and the understanding of the pentecostal movement in each context.

There have been over a dozen spiritual awakenings in Korea from 1885 to the present.² Kil Sup Song divided the

¹ Leonardo Boff, Church, Charism and Power: Liberation Theology and the Institutional Church, trans. John Diercksmeier (New York: Crossroad Publishing, 1985), 69.

² There are several ways of categorizing the Korean revivals. J. Edwin Orr divides them into eight movements in the following periods: (1) 1903-07, (2) 1920-24, (3) 1928-32, (4) 1939, (5) 1946, (6) 1947, (7) 1950, and (8) 1956-57. Orr, Evangelical Awakenings in Eastern Asia (Minneapolis: Bethany Fellowship, 1975), 26-31. 50-56, 109-19.

pentecostal movement by four movements: 1903-7, 1930s, 1950s, and 1970s.³ This author thinks that his periodization is simple but inclusive for the understanding of the movement. In this Chapter this author follows his periodization to understand the context of the pentecostal movement.

Understanding of the Pentecostal Movement

First Movement (1903-1907)

Historical Context. Korea had maintained its isolationist policy in the latter part of the nineteenth century. But many significant political events forced "the Land of the Morning Calm" to open its doors to the world. In 1876 the Korean government was forced to sign the Byungja Treaty with Japan. It was an unequal treaty with a foreign country. In 1882, Korea signed a treaty with the United States on the advice of China; treaties with other countries followed.⁴ There was also the Imo Military Revolt (1882) and the Kapshin Coup (December Riot of 1884) which were carried out by some radicals who were supported by Japan. The coup resulted in lasting tension between China and Japan.

3 Song, "Hankuk Kyohoewa Sungryung," 721-29. I include the 1980s in the last movement.

4 Alfred W. Wasson, Church Growth in Korea (New York: International Missionary Council, 1934), 35.

The Revolutionary Uprising of the Tonghak Peasant Army, a revolt in the southern part of Korea against government corruption and oppression, was a memorable event which stimulated people to open their eyes to national identity. However, the uprising led to Japanese involvement in Korea and its eventual annexation in 1910.

In 1905, the Japanese invasion of Korea became justified under the Eulsa Protectorate Treaty which ended Korea's status as an independent nation. Japanese political and military control over Korea escalated. Wars between China and Japan(1894), Russia and Japan(1904) led Korea to the devastation. This was a disgraceful time for Koreans. People tried to get help from any nation outside of Korea. In the chaos and cultural upheaval of the times, many Koreans looked to the Christian church for comfort, protection, unity and support.⁵

Understanding of the First Movement. Most scholars agree that the greatest revival in Korea happened between 1903 and 1907.⁶ Church historian George Paik praised this revival

5 Kyoung Bae Min, Hankuk Baksung Kwa Kyohoi [Korean people and Church] (Seoul: Christian Literature Society of Korea, 1981), 54.

6 Some scholars criticize this movement as a non-historical and non-political movement. Sun Kyung Park,

as a "spiritual rebirth of the church, resulting in a better understanding and more open fellowship between Koreans and missionaries, in an improved moral tone of the Christian community."⁷ Chong Sung Lee, a Korean theologian, mentions that "the great revival in 1907-1910 was a pentecostal movement."⁸ And Kil Sup Song understands this pentecostal movement as "the first moment in Korean Christianity which acknowledged the role of the Holy Spirit in an individual life, church growth and revivals."⁹

The first great Korean awakening movement started in August, 1903. There was a Bible study and prayer meeting conducted by the missionaries in the Wonsan area. R. A. Hardi,

"Hankuk Minjokkwa Kidokkyo Sunkyo Munje"[Korean people and the mission of Christianity], in Minjok Tongilkwa Kidokkyo [National unification and Christianity] (Seoul: Hankilsa, 1986); Kyung Bae Min, Hankuk Minjok Kyohwi Hyongsungsaron [Church formation history of the Korean people] (Seoul: Christian Literature Society, 1974); Chae Yong Chu, "Hankuk Kyohwi Buheung Woondongyi sajuk Bipan" [Historical critique of Korean Church revival campaigns] Kidokkyosasang 272 (Sep. 1978): 70.

7 L. George. Paik, The History of Protestant Missions in Korea, 1832-1910, 4th ed. (Seoul: Yonsei University Press, 1980), 377.

8 Chong Sung Lee, "Sungryungkwa Koheabbuheung"[The Holy Spirit and Church revival], in Shinhak Yunku Nonmunjip, no 2. (Seoul: Sunbookeum Koyookyunkuso, 1980), 58, translation mine.

9 Song, "Hankuk Kyohoewa Sungryung," 722, translation mine.

a Southern Methodist, who was in charge over the district in the Kangwon province, attended this meeting. Hardi had difficulty in the mission and disappointed. He confesses :

For three years I had labored hard in the region of Chi Gyong Dae, where the first church in Kang Won... (province) was organized, and the failure of the work there had done more than anything else to break me down and bring me to the end of myself.¹⁰

Orr evaluates Hardi's missionary work saying:

His efforts as a missionary, unfortunately, met with only limited success. Those who attended church did so more from motives of social or personal interest than from purer motives of strong faith in God.¹¹

With regret and disappointment, Hardi confesses his negligence in proselyting activities in public.¹² This group

10 Methodist Church South Report for 1905, 39-40.

11 Orr, Evangelical Awakenings in Southern Asia, 26.

12 Taik Boo Chun, Hankuk Kyohoeyui Baljunsu [The history of the development of the Korean Church], (Seoul: Korea Christian Publishing, 1987), 157. Man Yul Lee points out two reasons of the superiority of the missionaries. "One is just after the 1894 War between China and Japan, people tried to find an escape and came to the church. Second, missionaries began to settle down after 1895 and they began to lose self-sacrificial and humilious attitude and to live luxurious lives. "Hankuk Kidokkyoyi Yuksa I" [The history of Korean Christianity I], in Hankuk Kidokkyosa Yunkuhwi [Society of Korean Christianity] (Seoul: Christian Literature Society, 1989), 268, translation mine.

began to reflect on the state of the church, and soon all were confessing their failure in "permitting Korean people to enter the church as interested inquirers rather than as regenerated believers."¹³ This repentance was so important that Song even related the confession of the missionary R. A. Hardi with the cause of the 1907 pentecostal movement.¹⁴

There followed many revival meetings in various areas, and the high point of the first Korean pentecostal movement was the Pyung Yang Revival Rally. It was held in January, 1907. There were two meetings in January. One began on January 2nd, and the other on January 6th. The former was the Men's Theology and Bible Training Class and the latter was a *Sa Kyung Hai* (Bible Conference).

The Annual Men's Bible Class was held beginning on January 2nd for ten days at the Chang Dae Hyun Church in Pyong Yang. Total attendance was increased to about 1,500.¹⁵

Sa Kyung Hai (Bible Conference) was held on January 6,

13 Chang Shik Lee, Culture and Church Growth, D. Min. project., School of Theology at Claremont, 1983 (Ann Arbor, UMI, 1983), 64.

14 Song, "Hankuk Kyohoewa Sungryung," 722.

15 Soo Jin Kim, "Pyungsindo Woondongi Hankukkyohwi Sungjangye Michin Younghange Daehan Yunku, [A study of the influence of the lay movement in Korean Church growth], Pastoral Monthly, no.135. (Nov. 1987): 311.

1907, with Bible study in the morning and evangelistic services in the evening. The conference was led by Graham Lee. Men attended this conference in the Chang Dae Hyun Presbyterian Church while women and children gathered in school buildings. The main preacher of the evening meeting of the conference was Sun Joo Kil, but missionaries led the meeting.¹⁶ Korean Church historian, Yang Sun Kim depicted the situation:

Then all were startled as Elder Kil, the leading man in the Church, stood up and said "I am an Achan. God can't bless because of me. About a year ago a friend of mine, when dying, called me to his home and said, 'Elder, I am about to pass away; I want you to manage my affairs; my wife is unable.' I said, 'Rest your heart; I will do it.' I did manage that widow's estate, but I managed to put one hundred dollars of her money into my own pocket. I have hindered God, I am going to give that one hundred dollars back to that widow tomorrow morning."¹⁷

With Kil's own confession, people were stirred and began to confess their sins publicly.

Allen D. Clark gives the following account of what occurred at the time.

The evening meeting connected with the Bible conference began January 6th, in the Central Church

16 Jin Kyung Kil, Young Gyo; Kil, Sun Ju [Spiritual man, Sun Ju Kil] (Seoul: Chongro Books, 1980), 191.

17 Quoted in Jonathan Goforth, When the Spirit's Fire Swept Korea (Grand Rapids: Zondervan Publishing House, 1943), 8-9.

(in Pyongyang), with more than 1500 men present... all seeking to show the need of the Spirit's control in our lives and the necessity for love and righteousness.... Monday morning, we missionaries met and cried to God in earnest. We were bound in spirit and refused to let God go until He blessed us. That night, it was different. Each felt, as he entered the church, that the place was full of God's presence.... So many began praying that Dr. Lee said, "If you want to pray like that, all pray," and the whole audience began to pray out loud, all together. The effect was indescribable. Not a confusion, but a vast harmony of sound and spirit, a mingling together of souls moved by an irresistible impulse to prayer. It sounded to me like the falling of many waters, an ocean of prayer beating against God's throne. It was not many, but one, born of one Spirit, lifted to one Father above.... Over on one side, some began to weep and, in a moment, the whole congregation was weeping.... Every sin a human being can commit was publicly confessed that night.¹⁸

This spiritual experience marked a great step of Korean church history. According to Kil, "The revival of January 6th, 1907, was a Korean Pentecost comparable to that of the Apostles."¹⁹ At the Edinburgh Conference (1910), the missionaries reported this pentecostal movement as a pure Pentecostal experience.²⁰ Samuel Hugh Moffett had written: "The revival was the spiritual seal on the founding character

18 Clark, History of the Korean Church, 160-64.

19 Kil, 190.

20 Min, Hankuk Baksung Kwa Kyohoi, 262-63.

of the Korean church."²¹ Korean Christians, even today, have taken this experience as one of the great sources of their spiritual life.

Church historian Kyung Bae Min, however, expresses a different opinion. He calls this movement an "internal combustion."²² This movement was "a movement to purify the churches, not to evangelize the multitudes, for the object of the revival was not the heathens but the converted Christians."²³ Min asserts that this movement's motif was to purify the believes of the church.

Song characterizes the understanding of this Holy Spirit movement as the "power to confess, to pray, to study the Bible, to live a changed life, and to proselytize neighbors."²⁴ This understanding of the Holy Spirit, however, is very limited. Song relates that this limited understanding of the Holy Spirit resulted from the tragic destiny of Korea.²⁵

21 Samuel H. Moffett, The Christians of Korea (New York: Friendship Press, 1962), 52.

22 Kyung Bae Min, "On the Question of Understanding Korean Churches," Northeast Asia Journal of Theology, nos. 24-25 (1980): 127.

23 Ibid., 126.

24 Song, "Hankuk Kyohoewa Sungryung," 724.

25 Ibid. translation mine.

Korean people had no political power to gain its sovereignty and therefore their concerns were restricted to individuals and churches.

Second Movement (1930s)

Historical Context. Korea had been under control of Japan since its annexation by Japan on August 22, 1910. Japan severely oppressed Koreans and exploited the Korean people and Korea's natural resources. Koreans were robbed of everything they possessed. Materials, buildings, and facilities were confiscated.

On March 1, 1919, thirty-three leaders prepared a Declaration of Independence, and simultaneous resistance meetings occurred all over the country against the Japanese government as well as its military police.²⁶ This nationwide mass demonstration took Japan by surprise. Japanese police and military had a brutal and swift reaction to this movement. In the end, the Japanese introduced a cultural assimilation policy toward Koreans.

The Japanese opened war against China in 1937. During the war, all available male or female workers were sent to war camps. Young Korean men were placed in Japan's front line.

26 Clark, 198. Among the 33 religious leaders, 15 were Christian, 15 Ch'ondogyo, and 3 Buddhists.

Women were captured and sent as prostitutes for Japanese soldiers. When the war broke out, the Japanese Governor-General in Korea intensified a cultural assimilation policy upon the Koreans. He regarded the Shinto shrine worship as one of the essential aspects of "the mobilization of the national spirit" and forced it upon Koreans.²⁷

This was a dark age for all Koreans. Shinto shrine worship was imposed, Korean families were forced to change their names, and the Korean language was prohibited in public places. All of these oppressive acts were intended to obliterate the Korean identity. Koreans faced a national catastrophe.

Understanding of the Second Movement. In addition to the ideological and cultural control Japan exerted over Korea after the Declaration of Independence, church activities were also restricted. The majority of the leaders in the Independence Movement were religious leaders and fifteen of the thirty-three signers were protestant Christians. Japanese police and military leaders doubted "the missionary acts and the rapid growth of the Korean church."²⁸ However, the

27 Jung Young Lee, "The American Missionary Movement in Korea, 1882-1945: Its Contributions and American Diplomacy," Missiology 11 (Oct. 1983): 398.

28 Bruce F. Hunt, The Korean Pentecost and the Suffering

Independence Movement eventually made Koreans prone to Christianity.²⁹

During the Japanese colonial rule, churches were forced to worship the Emperor. The Japanese created a puppet denomination called the "Choson Reformation Denomination." This denomination, supported by the Japanese government, tried to topple the Korean church. As a result, most Korean church and denomination became desolate and broken down.³⁰

Many situations began to get desperate. Politically, a peaceful march for Independence Movement was severely persecuted and disappointed the people. Economically, poverty was worsened due to Japanese fortification. The Korean people were in a terrific economic strain. They were suffering from a sense of poverty greater than they had ever known before.³¹ Sociologically, people were so desperate and vulnerable that

which Followed (London: Banner of Truth Trust, 1977), 83. See also, Hyun Sul Hong, "Social, Political, and Psychological Aspects of Church Growth," in Korean Church Growth Explosion eds. Bong Rin Ro and Marlin L. Nelson (Seoul: World of Life Press, 1983), 177.

29 Man Yul Lee, 3.1 Wondonge Daehan Kikdogkyosachuk Ihae [An understanding of Christianity on 3.1 independence movement] (Seoul: Korean Christianity Study, 1989), 8, translation mine. See also, Hong, 173.

30 Min, Hankuk Kidokkyohwesa, 334-59.

31 Wasson, 126-27.

materialism, atheism, and socialism were attractive and satisfying as answers to the troubled young people.³² Religiously, the established churches during these years were generally weak, unable to serve the masses or to alleviate problems. The church leaders were divided and confused about the social function of the church. The churches were formalized and could not shed light on the predicament of the people.

To make matters worse, with the outbreak of the World War II, missionaries were forced to leave the country. Over 200 churches were closed, and more than 2000 Christians were imprisoned, of whom fifty suffered martyrdom.³³

The social situation was dim because people had no place to go. This caused people to get deeply involved in religion. In this situation, Rev. Yong Do Lee, who was a Korean Methodist pastor, led the second pentecostal movement with godly compassion. This pentecostal movement made "an indelible mark in shaping the character of Korea's churches," and was "an attempt to give Christianity a genuine Korean expression."³⁴

32 Theodore S. Soltau, Korea: The Hermit Nation, and Its Response to Christianity (London: World Dominion Press. 1932), 62.

33 Clark, 230.

34 Boo Woong Yoo, Korean Pentecostalism: Its History and Theology, 127.

His preaching was so influential that people broke down and wept. The meeting places were filled with tears. Lee invited people to accept the Holy Spirit. He emphasized the love and suffering of Christ.

Yong Do Lee was a "apostle of love" for the first part of 20th century in Korea. Jong Ho Byun, who was a faithful follower, also called him "a great martyr"³⁵ and "a voice in the wildness."³⁶

He was accused as heresy in his time for his emphasis on the work of Holy Spirit. There have been several opinions on Rev. Lee's ministry. Presbyterian theologian Pil Geun Chae, Koong Hyuck Nam, and Hyung Ryong Park, have a suspicious opinion of the movement.³⁷ Other scholars like Dong Shik Ryu and Kyung Bae Min, describes the movement objectively but they depict him as a fanatic or a mystic.³⁸ Others like Kil Sup Song and Jong Ho Byun, tried to support Lee as the reformer of the

35 Jong Ho Byun, ed., Lee Yong Do Lee Moksa Younku 40 Nyun [40 years study for Yong Do Lee] Series, no. 4 (Seoul: Jangam Munwhasa, 1993), 119. translation mine.

36 Jong Ho Byun, ed., Lee Yong Do Younku Banseki [For half a century study for Yong Do Lee] Series, no. 8 (Seoul: Jangam Munwhasa, 1993), 102, translation mine.

37 Min, Hankuk Kidokkyohwesa, 389-90, translation mine.

38 Dong Sik Ryu, "Minister Yong Do Lee and His Surroundings," 231-236. Min, Hankuk Kidokkyohwesa, 388.

Korean Church.³⁹ Nevertheless, his love for God and the Korean people greatly influenced the church revival in his time.

Recovering from tuberculosis, Lee had a mystical experience of a joyous living in dying. Lee began to explain God's love in terms of the suffering and the cross of Jesus Christ. Lee emphasized the practice of love rather than preaching love. To him love was the end of religion. What Lee understands about love is that love should be related to living, not to knowledge. He said:

I want to die for anyone even a thief, an adulteress, and a murderer while holding their hands.... I want to weep with anyone who was accused by the world. It is your freedom to reject them, but it is also my purpose of life to weep with them and live for them.⁴⁰

With his love he charged the church for its indifference to the society and its sectional, legalistic and hypocritical ways of life. He preached and exercised love to the church of Korea. He viewed faith and love as one. The connecting point

39 Kil Sup Song, "Yong Do Lee: The Reformer of the Korean Church," in Lee Yong Do Moksa Kwankye Moonhunjip [Writings about Yong Do Lee]. ed. Jong Ho Byun, Young Do Lee's Series, no. 9. Seoul: Jangam Munwhasa, 1993), 193-227. Lee Yong Do Moksa YOUNKU 40 NYUN [40 years Study for Yong Do Lee], Jong Ho Byun, ed. 36-60.

40 Jong Ho Byun, ed., Lee Yong Do Moksa Jun [Life of Yong Do Lee] Series, no. 2 (Seoul: Jangam Munwhasa, 1993), 196-98.

was love. "Love is life itself and faith without love is faith without life."⁴¹ Love was all to him.

His theology was the theology of suffering, too. Lee understood the life of Jesus as suffering and pain. This was shown in his life clearly. He even wrote:

Oh Lord! take away from me this bodily comfort and the ordinary life, and allow me to experience all of the suffering you suffered in this life.⁴²

Lee believed that oneness with Christ is only through participating in suffering and pain. That is why he chose the life of suffering and forsaking for union with Christ. He suffered with the people who were suffering from oppression and gave them hope that God was with them. His theology of suffering clearly shows how he identified the suffering of Jesus with the suffering of Korean people. Lee saw the Christian perfection in serving the Korean people, so he preached and exercised love to the people of Korea.

Lee insisted on union with Jesus mystically and spiritually. Anglican mystic Evelyn Underhill tells that "Christian mysticism is the experience of the presence of God,

41 Jong Ho Byun, ed., Lee Yong Do Moksa Sinhak [Theology of Yong Do Lee], Series, no. 6 (Seoul: Jangam Munwhasa, 1993), 103, translation mine.

42 Quoted in Byun, Lee Yong Do Moksa Jun, 210.

and it is progress toward uninterrupted union between the human spirit and the divine Spirit."⁴³ He also defined "a mystic as one whose primordial concern is communion with God."⁴⁴

According to Underhill, Lee was a Korean mystic in the 1930s. Lee believed that living spiritually with Christ is the only way to live.

The number of the Korean believers had declined since 1923, but Lee's revival turned the Korean church around, and it saw large growth thereafter. During of Lee's ministry, the membership of "the Korean Church increased by 50,000 believers in four years."⁴⁵

Even though his ministry was limited to about five years because of sudden death, his influence was enormous on Koreans of all denominations.

Third Movement (1950s)

Historical Context. On August 15, 1945, the Allied Army won the War II. However, the major powers surrounding Korea divided the Korean peninsula into two countries: South Korea which has been controlled by the United States and North Korea

43 Evelyn Underhill, The Mystics of the Church (New York: Schocken Books, 1964), 9-10.

44 Ibid.

45 Song, "Yong Do Lee," 225-26.

which was established by communist countries such as China and the U.S.S.R. This division of the country intensified its ideological struggle and resulted in the Korean war in 1950.

Following the Korean War, South Korea faced a critical situation. There was intense ideological struggle against communism, in great economic hardship and the corrupt government of President Rhee.

In March, 1960 Rhee was elected President for a fourth term. This brought about a mass anti-government protest. The "Student's Revolution" of April 19, 1960, against the authoritarianism of the corrupt government of Rhee was crushed by police brutality, which caused the death of high school student Chu yul Kim. This protest eventually toppled the government.

With the military *coup d'etat* in 1961, the Korean society experienced military oppression. The military regime prohibited free speech and punished all its critics as criminals. Under this strict military rule, the people suffered.

Understanding of the Third Movement. After the Korean War, Koreans lost families, property, jobs and their churches. Church buildings were destroyed. Over 400 pastors were killed

by Communists.⁴⁶

Korean churches feared Communism and chose to ignore political corruption and social injustice. This position endorsed the dictatorship by the presidents of the country. Kyung Chae Kim deplored the situation and said, "Korean churches did not try to interpret the meaning of the Korean War, its theological and international political meaning, rather they adapted an anti-communist ideology because of the sufferings."⁴⁷ Korean churches could have been a herald for the the country in its politics, national or international, but they ignored their responsibility and finally totally lost their influence in the nation.

However the churches' indifference to politics and society helped them to grow in membership. The pentecostal movement focused on giving the people hope to reconstruct the nation and their families. Song explained the understanding of the Holy Spirit as "the Deliver from famine and death, miraculous power

46 Shearer, Wildfire, 209.

47 Kyung Chae Kim, "Hankuk Kidokkyo Sungchalkwa Mirae" [Korean Christianity reflection and future], in Hankuk Chongkyo Sungchalkwa Mirae [Korean religion, reflection and future] (Seoul: National Culture Society, 1980), 113, translation mine.

to save."⁴⁸

Fourth Movement (1970s - 1980s)

Historical Context. The 1970s was a very important period in Korean history from various perspectives. Politically, General Park, with the military coup of May 16, 1961, had become the president of the Republic of Korea. He amended the constitution for an indirect election of the president in 1971. Since then the Korean society began to be characterized by oppression. Moreover, the fall of Vietnam and the tension between South and North Korea provided good excuses to strengthen the military dictatorship in the name of national security. Under this dictatorship, many Koreans and Christians who protested against the dictatorship were persecuted and imprisoned.

The economic development plans set forth in 1962 dramatically changed the structure of Korean society. They caused a big transition in every aspect of the life and values. In 1969 the Korean society reached a G. N. P. growth rate of 15.9% through the modernization plans. During the 1960s 350,000 to 400,000 people per year migrated from rural areas to urban or industrial areas.

In addition, during the period from 1972-1979, the Korean

⁴⁸ Song, "Hankuk Kyohoewa Sungryung," 728.

economy recorded a rapid growth. The GNP of Korea increased from \$7,6 billion in 1970 to \$58.1 billion in 1979.⁴⁹

However, the increase of economic wealth did not always mean the happiness of human beings. The Korean people began to feel spiritual hunger. The political disorder caused by General Park and the spiritual hunger caused by the rapid economic development worked as stimuli for church growth in the 1970s.

The 1970s was the high point of amazing Korean church growth. There were four big revival rallies. The first one was held in 1973; the main speaker was the famous Billy Graham. The official title of that rally was the Billy Graham Crusade in Korea. The total number of the converts during this rally was reported as 54,058.⁵⁰ The next rally, Expo '74, was held the next year. It was in 1980 that the greatest rally of the whole church history was held in Seoul. The official title of this meeting was the 80 Rally for World Evangelization. The aggregative number of all the attendants were more than 700,000 and there were around one hundred thousand volunteers for

49 Christian Institute, 25.

50 "The Korean Church in the 1970s," The Christian Newspaper (Seoul), 15 Dec. 1979, 3.

foreign missionaries.⁵¹ The goal of the crusade was to evangelize all people by all means and make Korea a model nation in world evangelization. World mission became an issue through the conference. This caused the Korean churches to become more open to the mission for the world.

Understanding of the Fourth Movement. The political disorder and the spiritual hunger worked as cradles for the church growth in the 1970s. With this rapid economic growth, church membership grew. As a result, the Churches in Korea expanded rapidly during the periods of 1970s and 1980s. Rev. Young Ki Cho is the pastor of the Full Gospel Central Church, which is located in Seoul, Korea. This church has a membership around 600,000 and reaches out to many people in Korea. Kwang Sun Suh explained the theology of pastor Cho :

Pastor Yong Ki Cho emphasized that salvation does not mean only spiritual salvation. It also means the blessings in this real world. The second is the blessing of wealth, and the third the blessing of health.⁵²

Boo Yoong Yoo, a church growth scholar, explains saying that the threefold blessings of God are popularly interpreted by Rev. Cho as follows: (1) "all may go well with you" means

51 Christian public paper (Seoul), 23 Aug. 1980, 1.

52 Kwang Sun Suh, "Hankuk Kyohwi Seongryong Undong Kwa Buheung Undongeui Shinhakjuk Ihae," 261, translation mine.

business or material prosperity; (2) "that you may be in health" means good health or longevity; (3) "well with your soul" means protection from evil spirits.⁵³

He asserts that these blessings are connected with the "Shamanistic belief" of Rev. Cho and satisfy the needs of the majority of the Korean people.⁵⁴

In this era Korea was pursuing modernization and people were concerned with personal blessing and richness. The pentecostal movement emphasized the blessing of individuals.

Characteristics of the Korean

Pentecostal Movement

Leonardo Boff points out three forms of religious expression which indicate lack of cohesion in society and, consequently, lack of cohesion in experiencing the Christian God as a Trinity:

(1) In patriarchal and patrimonialist (on the political level) society, a religion of the Father alone is dominant, and the relationship is a vertical one; (2) In more modern and democratic environments, a religion of the Son alone, and its relationship is horizontal; (3) In large sectors of society, among the well-off and the poor, a religion of the Spirit alone and its main relationship is with the inner

53 Boo Yoong Yoo "Response to Korean Shamanism by the Pentecostal Church. International Review of Mission 75, no. 297 (Jan. 1986): 74.

54 Ibid.

self.⁵⁵

Boff defined and cautioned the danger of the religion of the Spirit alone as subjectizing. His caution on the religion of the Spirit alone explains why the Korean pentecostal movement have one sided understanding of the Holy Spirit in the movement.

After studying the historical and social context of the Korean pentecostal movement, I found four characteristics. First, the Holy Spirit was understood the power of God rather than a person of God. Second, this misunderstanding of the Holy Spirit caused people to understand the Holy Spirit in a personal, individual dimension only. This understanding helped to confine the Holy Spirit to personal concerns only. Third, this understanding also helped to separate the Holy Spirit from history and regarded the Holy Spirit as indifferent to history. And finally the Holy Spirit was understood only as a redemptive Spirit. These understandings were all related to Korean spirituality which was formed by its history, culture, and traditional religions. From now on this author tries to offer these understandings by each period.

Holy Spirit as Power

The Western church has generally understood the Holy

⁵⁵ Boff, Trinity and Society, 14-5.

Spirit as power. Moltmann expresses his concern for this tendency in Christianity, "If the Spirit is nothing but the operation of the divine influence and the final outworking of the divine activity, then one might just as well think in terms of a 'power' or 'energy.'"⁵⁶ The Holy Spirit was understood as "a divine energy, it is wind and fire, light and a wide space, inward assurance and mutual love."⁵⁷

One of the characteristics of the Korean pentecostal movement is that Koreans understand the Holy Spirit not as a person, one of the persons of God, but as a power and energy of God. This understanding has prevailed in all four movements.

The first movement was characterized by self-awareness of sinfulness and confession. The missionary Hardi and Sun Ju Kil were the early leaders of the first movement. Hardi confessed in public his arrogance and lack of qualifications. Sun Ju Kil confessed his theft at the revival meeting. People repented seeing the repentance of the leaders, and eventually there was a great pentecostal movement all around the country.

Sun Ju Kil understood the Holy Spirit as the awakening power to encourage people to repent of their sins. Song points

⁵⁶ Jurgen Moltmann, "The Fellowship of the Holy Spirit; Trinitarian Pneumatology," Scottish Journal of Theology, vol. 37. 299.

⁵⁷ Moltmann, Spirit of Life, 10.

out that the understanding of the first pentecostal movement was as "the power to confess, the power to pray, the power to study Bible, the power to live a changed life, and the power to evangelize neighbors."⁵⁸

The Second movement, the 1930s, was initiated by Young Do Lee. Song mentions two of the characteristics of the Holy Spirit of this time as "the power to heal and expel the devil, and the power to endure."⁵⁹

The third movement, the 1950s, was a time of hardship including the fear of death, hunger, and disease. In these situations Koreans believed that the Holy Spirit liberated them from the various fears after the war as well as during the war. The liberating Spirit empowered them to have hope and to reconstruct everything again. Song explains the understanding of the Holy Spirit of this time as "miraculous power to save from hunger and diseases."⁶⁰

In the last movement in 1970s and 1980s, there was a tendency for the Holy Spirit to be understood as a power giver for healing and exorcising. This movement gave rise to the establishment of the Full Gospel Church in Korea.

58 Song, "Hankuk Kyohoewa Sungryung," 724.

59 Ibid., 727.

60 Ibid., 728.

Chang Tae Hyun also points out the characteristics of this pentecostal movement as "focusing on the gift from God."⁶¹ People were distressed from political and economic pressure and this made them to seek comfort. In this situation, "being happy was the best possibility, and they believed that it was a gift from the Holy Spirit."⁶² The gift from the Holy Spirit means success in secular life.

Holy Spirit as Individual Experience

The Fifth Assembly of the World Council of Churches, 1975, Nairobi, has suggested four issues for the pentecostal movement. Here they mentioned one of characteristics of the pentecostal movement as "individualism or escapism."⁶³ In Korea the Holy Spirit had been understood not as a person but as power and energy. This author believes that the understanding of the Holy Spirit as power and energy helped to narrow the understanding of the Holy Spirit to a personal level.

61 See A Study of the Spirituality of Korean Christians: Focused on the Holy Spirit Movement and Shamanism, (D. Min. project. Claremont School of Theology, 1988 (Ann Arbor, UMI, 1988), 12.

62 Ibid.

63 Park, "Seke Eunsakyungshin Woongdongkwa WCC," 729-36.

It is regrettable that the focus of the pentecostal movement has only been upon individual concerns. This spiritual movement was only for inner satisfaction. This understanding led them to be indifferent to social justice.

The first movement of 1903-1907 shows these personal concerns. Sun Ju Kil thought that the essence of Christianity was individual salvation. Song understands the first pentecostal movement as "the power to confess, the power to pray, the power to study Bible, the power to live a changed life, and the power to prosthlyze neighbors."⁶⁴ This understanding shows how much the Holy Spirit related with personal concerns.

The second movement of 1930s shows some fatalism and escapism. It was a dark age of Korean history and people lost their hopes to be liberated. Rev. Yong Do Lee emphasized spirituality and union with God.

The third movement of 1950s was the time around the Korean War. Living a daily life was an ultimate concern for people. People were afraid of death from war and hunger and to survive was the ultimate concern for them.

The most typical example of personal concerns have been the fourth movement. The biggest church in Korea, the Full Gospel

⁶⁴ Song, "Hankuk Kyohoewa Sungryung," 724.

Church, has been infamous for its indifference to the social issues. This church initiated the pentecostal movement in 1970s and 1980s, and most of the Korean churches have modeled after this church. In the 1970s and 1980s, Korea rapidly changed. This social change promoted the idea that success is the only value in society. Personal success and gaining wealth was the concern for many Koreans. This social atmosphere invaded the Korean church and some pastors promoted the theology of prosperity, the theology of positive thinking. It had some positive effects on the Korean church such as rapid growth and missionary emphasis, but it is clear that it emphasized personal concern too much.

Holy Spirit as Non-historical Spirit

One of the most conspicuous characteristics of the Korean pentecostal movement is its lack of historical awareness. All four of the Korean pentecostal movements did not show any special concern for the society and country. Rather, they showed an escapism from the society. It was considered more religious and spiritual not to be interested in social issues. This has been a real issue for the Korean pentecostal movement from the beginning. Church historian Chang Shik Lee calls this separation of the Church and the State a "dualistic and

pietistic belief."⁶⁵

The indifference to history of the pentecostal movement began from the first movement. The Minjung theologian Chae Yong Chu points out the cause of this separation of the Church from the State by the missionaries. "The missionary organizers of early Korean revival campaigns in 1907 helped to insure that the church remained nonpolitical."⁶⁶ As the membership of the early churches began its rapid increase, missionaries became aware of political motivations for church attendance on the part of certain members. Following this, church leaders firmly declared and continued to encourage policies of complete separation of church and state.

In the second movement, missionaries and conservative Korean pastors even criticized the Independence Movement at a time when Koreans had a great desire for national independence. Thus the Korean church lost some elites because of her policy of indifference.

This policy of separation of Church and State was

65 See Hankuk Kyohwiyi Ojewa Onel [The Korean Church yesterday and today]. (Seoul: Christian Literature Press, 1982), 188, translation mine.

66 Chae Yong Chu, Hankuk kaesinkyo Buheung Woondongyi Ryeksajuk Bipan [Historical critique of Korean protestant revival campaigns] (Seoul: Christian Literature Society of Korea, 1978), 70, translation mine.

enforced by the conservatives in the third movement. However the real separation of the Church and State did not keep. Kyung Chae Kim mentions "many of the government officials of Sung Man Rhee were Christians and the conservatives in Korea tried to have good relationships with them without having a prophetic spirit."⁶⁷ Churches did not suggest solutions for problems which were causing structural injustice. And this brought about the quasi-Christianity which emphasized "other-worldliness, emotionalism, and materialistic blessings."⁶⁸

The fourth movement showed indifference to the historical reality. Korean conservative churches had a very good partnership with the military regimes. In particular, "this politico-religious partnership sponsored conservative evangelization in the South Korean army, presidential prayer breakfasts modeled on those of President Nixon, and the ... Billy Graham Crusade of 1973."⁶⁹ The fourth pentecostal movement focused on the blessing of wealth regardless of social injustice. People were imprisoned and tortured, but

⁶⁷ See "Hankuk Kidokkyo Sungchalkwa Mirae," 116. translation mine.

⁶⁸ Ibid.

⁶⁹ Eric O. Hanson, Catholic Politics in China and Korea (Maryknoll, N.Y.: Orbis Books, 1980), 98.

conservative Christians ignored this and only spoke about the blessing of God and many pentecostal revivals happened in this era.

Holy Spirit as Redemptive Spirit

Traditionally Christianity understood The Holy Spirit by its relation to the redemption of humanity. The Holy Spirit was understood as a guarantor for salvation. The Holy Spirit gives assurance to believers. Korean churches have emphasized this redemptive role of the Holy Spirit.

The first movement, which began by the confession of sins by Hardi and Sun Ju Kil, shows how the Holy Spirit was understood in relation to redemption. Especially, Rev. Kil believed that the essence of Christianity was individual salvation.

The second movement led by Yong Do Lee placed much emphasis on union with God. Love and suffering for God was stressed in this movement. Korean churches were deeply involved in spiritual meaning through the love and suffering of Jesus Christ. As a methodist pastor, his emphasis on sanctification is one of the characteristics of the movement. During this time the Holy Spirit was understood as redeeming people from their miserable situation.

The third movement showed the real meaning of the

redemption more than the others. The Korean War, hunger and diseases brought fear to the people. The understanding of the Holy Spirit was appropriately related to the situation. At that time the Holy Spirit was understood as redemption or deliver from famine and death, a miraculous power to save.

The fourth movement emphasized redemption from poverty and diseases. People wanted to be rich and successful. The Holy Spirit was considered the guarantor for material blessings.

CHAPTER 4

Analysis of the Korean Pentecostal Movement
with Moltmann's Pneumatology

Wan Sang Han in his article asserts, "From now on there should be agreement between human rights mission, industrial mission and the pentecostal movement, between church renewal and church growth movement, between individual salvation and social salvation."¹ As Han points out, there exists imbalance and disparity in the understanding of the Korean pentecostal movement. Then how should the understanding of the Korean pentecostal movement could be balanced? It is this author's conviction that Moltmann provides a balanced understanding for these problems.

In previous chapters, this author examined Moltmann's pneumatology and four Korean pentecostal movements in terms of their characteristics. From now on this author will analyze these characteristics which are very closely related to each other. This author offers Moltmann's suggestions as a

¹ See "Koyhwiyi Yangjuk Sungjange Daehan Sawhihakjuk Kochal"[Sociological study for Church growth], in Hankuk Kyohoi Seongryung Undong Hyunsang kwa Kujo [The phenomenon and the structure of the Korean Pentecostal movement] (Seoul: Korean Christian Academy Press, 1982), 231, translation mine.

contribution to the Korean pentecostal movement.

Comparison and Contrast

Power versus Person

Reasons for the Understanding. In the previous chapter I explained how the Korean pentecostal movement understood the Holy Spirit as power rather than Person. A question arises why do Korean churches understood the Holy Spirit that way?

The answer to this question can be found from a Christian tradition. Moltmanns attributes this to Christian monotheism. He asserts :

Western Christianity has implicitly been monarchical in its view of God; it has focused more on the Father of the Son, giving rise more to a duality than a trinity. And the Holy Spirit has, for all practical purposes, taken on the role of a force or power than a distinct Person.²

In fact, this understanding helped Koreans to overcome their historical difficulties in each period. In the first movement the Holy Spirit was understood as an awakening power to repent. In the second movement, It was understood as the power to endure. In the third movement, It was understood as miraculous power to save. In the fourth movement, It was understood as a power giver for Christians. These understandings helped Koreans to believe in the power of God.

² Moltmann, Trinity and the Kingdom, 140.

However, it also had a negative influence on Korean Christianity. This understanding of the Holy Spirit as power and energy blocked the correct understanding that the nature of God is trinitarian. God the father, Son, and the Holy Spirit is one and the same God. This trinitarian God exists not as one, but in three. The understanding of the Holy Spirit as power or energy also influenced Korean Christians to overpower and use the Holy Spirit at their disposal. They treated the Holy Spirit as something to be ordered and to be forced. People did not concern a personal relationship with the Holy Spirit, rather they forced the Holy Spirit to get what they wanted. This misunderstanding made it possible to downgrade the Holy Spirit to their own servant.

Kil Sup Song properly cautions us saying, "Some people consider the power of the Holy Spirit as magical or mechanical and regard themselves as magicians. Therefore, they consider themselves providers of the power and the gift of the Holy Spirit."³

Counterbalance of the Understanding. Moltmann suggests the Holy Spirit is a person of God. The three Persons of the

³ See "Wesleyyi Kuwonrone Itaesuyi Sungrungyi Rukwhal [The role of the Holy Spirit in Wesleyan salvation] Shinhakkwa Sekye 8 (Oct. 1981): 109, translation mine.

Trinity are "individual, unique, non-interchangeable subjects of the one, common divine substance, with consciousness and will. Each of the Persons possesses the divine nature in a non-interchangeable way; each presents it in his own way."⁴

The Holy Spirit is God, as Father and Son are as well. The understanding of the Korean pentecostal movement should be widened by acknowledging the Holy Spirit as a person of God.

If the Holy Spirit is understood as a person of God, it will limit the idea of the Holy Spirit as power which is forced or ordered by believers. The Holy Spirit is a person of God, which should be respected and adored as God. The next Korean pentecostal movement should recognize this problem for the balanced understanding of the Holy Spirit.

Individual Experience versus Fellowship

Reasons for the Understanding. Why does Korean Christianity understand the Holy Spirit as personal and individual? Actually, the Holy Spirit is not a strange concept for Koreans because they had experienced spirits through the practices of Shamanism.⁵ Shamanism influenced Koreans so profoundly that Bong Ho Son says, "Shamanism's impact upon the Korean mind and culture is as profound as it is old. The Korean

⁴ Moltmann, Trinity and the Kingdom, 140.

⁵ Park, "Seke Eunsakyungshin Woongdongkwa WCC," 731.

value hierarchy, social practices, family life, and political life all reflect the influence of Shamanism."⁶

Jung Gun Park denies this influence of Shamanism on the pentecostal movement. He asserts that "the fundamental motive, factor, foundation, and principle of the pentecostalism is not Shamanistic at all."⁷

However, this author agrees that the pentecostal movement has been strongly influenced by Shamanism. Especially, the personal and individual focus of Korean Christianity shows the strongest influence. Concerning Shamanism and its concern for personal well being, Kwang Shik Kim insists that the influence of Shamanism has made Korean Christians concerned with only their own life and family.⁸ Tae Hyun Chang relates this

6 Bong Ho Son, "Some Dangers of Rapid Growth," in Korean Church Growth Explosion, ed., Bong Rin Ro and Marlin L. Nelson (Seoul: World of Life Press, 1983), 337.

7 Jung Gun Park, Sungrungyi Jinsile Daehan Byunjeung [Apologetics for the Pentecostal Truth] (Seoul: Paikyoungsa, 1970), 16.

8 Kwang Shik Kim tries to understand the negative aspects of the effects of Korean Shamanism on the Christian faith. He noted that (1) "Shamanism affected the Korean people to be people who cannot stand by themselves when faced with situations of adversity, for God preordained all the events which happen throughout human life. It is obviously useless for a man try to avoid adversity. (2) The belief of Shamanism shaped the Korean people so that they could not have the psychology of self-determination and self-confidence. On account of this,

tendency of focus on personal concerns to Shamanism in his dissertation.⁹

Kwang Shik Kim mentions five effects of Confucianism which led the Korean people to develop undesirable consciences. Here, he mentions the family system of Confucianism which led the Korean people to favor the family rather than to love their nation.¹⁰

Whether it is from Shamanism or Confucianism, this emphasis on personal concerns made Korean people blind to the direction of history and historical events. This caused them not to be concerned with the evil power of society.

Korean Christianity showed its strong emphasis on personal concerns. In the first movement the Holy Spirit was understood as a guarantor for personal salvation. Sun Ju Kil emphasized personal salvation. In the second movement it was understood

Koreans could not have the creative power to build a new life, new society and new history. They liked to trust human affairs to the hand of the god of destiny. (3) Mystic faith of Korean Shamanism easily led the people of Korea to an unhealthy moral life and to an epicurean lifestyle." Sunkowa Thochakhwa [Mission and indigenization] (Seoul: Theological Study Institution, 1977), 37-8.

9 Chang, Study of the Spirituality of Korean Christians, 51. In Ch. 3 Chang deals with the relationship between Shamanism and its influence on Korean Christian's spirituality.

10 Kim, Sunkowa Thochakhwa, 38.

as a mystical union with God. This union with God was focused on individuals. In the third movement it was understood as personal protector for survival. In the fourth movement it was understood as a guarantor for blessings to each individual.

Understanding the Holy Spirit as one who meets personal concerns helped Korean churches. It motivated the Korean churches to put effort in evangelizing. They were concerned with their own churches' growth and it helped them to grow.

However, the understanding the Holy Spirit for personal concerns blocked Korean churches to see the social injustice and social structure which caused injustice. Secondly, this misunderstanding drove the Korean Christians to be indifferent to their neighbors, society, and nation. Thirdly, it also contributed to Korean Christianity becoming a religion of emotion. It led Korean Christianity "to fall into a privatistic mysticism, because the experience of the Holy Spirit is a personal thing."¹¹ And lastly, it allowed Koreans to compete with others, other churches and denominations.

The understanding the Holy Spirit as one who meets personal concerns blocked Korean churches from seeing social injustice. Kyung Chae Kim deplores this situation and says, "The Korean church did not try to interpret the meaning of the

11 Korean National Church Council, 310-11.

Korean War, its theological and international political meaning; rather they adopted an anti-communist ideology from the sufferings."¹² Korean churches could have been a herald for the country's politics, national and international, but they ignored their responsibility and eventually lost their influence on the nation.

Secondly, this understanding has driven the Korean Christians to be indifferent to their neighbors, society, and nation. Korean churches feared Communism and chose to ignore political corruption and social injustice. This position endorsed the dictatorship by the presidents of the country. The same situation happened in the fourth movement. Christians did not concern themselves with the corrupt government. Rather, leaders of the churches tried to get favor from the government.

Thirdly, understanding the Holy Spirit as one who meets personal concerns also contributed to Korean Christianity becoming an emotional religion. It led Korean Christianity "to fall into a privatistic mysticism, because the experience of the Holy Spirit is a personal thing."¹³

Many believers are satisfied to be excited with the mere emotional aspect of a life in Christ. John Wesley mentioned

12 Kim, "Hankuk Chongkyo Sungchalkwa Mirae," 113.

13 Korean National Church Council, 310-11.

four pillars of the faith of Methodist: Scripture, Tradition, Experience, and Reason. As an heir of Methodism, I do not object to the importance of an emotional experience in religion. But here we should be cautious to distinguish experience and emotionalism.

And lastly, this understanding allowed Koreans to have a competitive attitude with others, other churches and denominations. Myung Hyuk Kim cautions about this "spirit of competitive heroic individualism."¹⁴ This competition causes "each church to send out its own missionary."¹⁵ Kim also mentions that "some of this competitive individualism has blocked proper mission activity, and hindered a consistent and comprehensive mission policy for the field."¹⁶

Counterbalance of the Understanding. I hope these misunderstandings can be corrected by the suggestions of Moltmann's fellowship of the Holy Spirit. According to Moltmann the unity of the triune God consists of the unique community of the three Persons. The trinitarian Persons

14 Myung Hyuk Kim, "Korean Mission in the World Today and its Problems," in Korean Church Growth Explosion, eds. Bong Rin Ro and Marlin L. Nelson (Seoul: World of Life Press, 1983), 129.

15 Ibid.

16 Ibid., 130.

possess in common the divine essence and exercise in common the divine sovereignty. These three persons have fellowship which is not hierarchical but equal.

Moltmann also proposes the trinitarian fellowship of the three divine Persons as "a model for true human community which is both to reflect and to participate in God's own trinitarian life. This fellowship is not "unilateral, but reciprocal."¹⁷

Moltmann stresses the diversity and unity in fellowship and in community. It is "the fellowship of the Holy Spirit that is experienced by those who know it as both the love that binds and the freedom which allows everything to arrive at itself, in its own unique nature."¹⁸

This fellowship of the Spirit should be introduced to the Korean pentecostal movement. The Korean pentecostal movement should be widened by this understanding of acknowledging differences.

God wants the diversity of the community. Unfortunately, Koreans like to divide themselves. They do not tolerate other opinions. This intolerance does not allow people with different faith even within Christianity. Korean Christianity

17 Ibid.

18 Moltmann, Spirit of Life, 220.

has two streams of faith, one is conservative and the other is liberal. The division of this faith stream is very wide. In conservative faiths, there are lots of divisions as well. This intolerance of other faith traditions within Christianity really shows Korean Christianity as intolerant to diversity.

Non-historical Spirit versus Historical Spirit

Reasons for the Understanding. Koreans have understood the Holy Spirit as a non-historical Spirit. Tong Shik Ryu points to the indifference to society in the movement which resulted from Shamanistic influence.¹⁹ Dong Shik Ryu mentions that the cause of the non-historical understanding of the Holy Spirit is due to Shamanism. Shamanism did not have the prophetic elements, so it was difficult to understand the prophetic and ethical God.²⁰

Other answers for this inclination are based on the influence of the missionaries who had conservative faith.²¹ J. Herbert Kane, is concerned with the theological stance of

¹⁹ Ryu, "Hankuk Kyohoiwa Seongryung Undong," 37, translation mine.

²⁰ Ibid.

²¹ The missionaries were very conservative evangelicals who believed in the infallibility of the Bible that only through Jesus could people be saved. Jong Yun Lee, Kyohwi Sungjang yi Iron [The theory of Church growth] (Seoul: Jungeum Publishing, 1983), 280, translation mine.

the first missionaries and their followers and says, "In Korea, the missionaries were largely conservative and produced a very strong conservative church."²²

Because the first missionaries to Korea were mostly conservative and evangelical, the converts in Korea followed them and had the same type of faith from the beginning. They did not show much concern for social, political, and cultural problems. consequently, the pentecostal movement in Korea generally lacked social concern.

This conservative faith of the missionaries became the predominant mainstream faith in the Korean church and it is still considered as a model of faith in Korea. The fourth movement happened when political dictatorship was endorsed by the Christian community. Actually in the midst of the strong internal opposition to Park's military regime, Korean conservative churches and the Korean Campus Crusade for Christ had a very good partnership with the military regimes.

Whether it is from Shamanism or the conservative faith of the missionaries, the understanding of the Holy Spirit as non-historical helped the Korean churches to be concerned only for the church as it related to worship, prayer, offerings etc.

22 J. Herbert Kane, A Concise History of the Christian World Mission (Grand Rapids: Baker, 1978), 147-48.

This understanding led people to seek the grace of God and the gifts of God.

However, this understanding blocked Christians from turning their concerns to society and the nation. That is why all four movements did not show any special concern for the society and country. Rather, they offered a kind of escape from the society and nation. This indifference to the historical reality of the Korean pentecostal movement also can explain that a new pentecostal movement have occurred whenever the nation was in turmoil or in crisis.

The first movement happened just after Japan took control of Korea in 1905. Korean people were humiliated and frustrated with no sense of hope at all. People "flocked to the churches in the hope of finding any possible means of preserving national prestige as well as individual safety in the midst of political turmoils and crisis."²³

The second movement happened when the country faced serious religious persecution by the Japanese imposition of Shinto worship on Korean Christians. Korean Christianity turned inward to face this problem. The pioneer of the pentecostal movement in this period, Yong Do Lee, understood

23 Min, "On the Question of Understanding Korean Churches," 123.

the Holy Spirit as the power to pray, to repent, and to love each other to become happy in spirit. This understanding of the Holy Spirit caused people to be more prone to the apocalyptic and the other-worldly dimension of religion. Man Yul Lee asserts that "The pentecostal movement blocked the spirit of the national movement."²⁴

The third movement happened after the Korean War. The Holy Spirit was understood as the deliverer from famine and death. It did not start from any serious reflection on the theological and international political situation, as Kyung Chae Kim pointed out.²⁵ Korean Christianity escaped from reality, and tried to find a scape-goat from within and this resulted in the division of the presbyterian denomination. The fourth movement happened when political dictatorship was endorsed by the Christian community.

Counterbalance of the Understanding. How can we solve these dilemmas in the Korean pentecostal movement? Moltmann suggests the Holy Spirit as a historical Spirit. The Holy

24 Man Yul Lee, "Hanmal Kidokkyo Sajoyi Yangmunsung Shiko" [Thoughts for the duality of Christianity in latter part of Korean history], in Hankuk Kidokkyo Wha Minchovyishik [Korean Christianity and national awareness] (Seoul: Chisik Sanupsa, 1991), 246, translation mine.

25 Kyung Chae Kim, "Hankuk Kidokkyo Sungchalkwa Mirae," 113.

Spirit is in this world now with us and with this history. For Moltmann, theology should be experienced, "[it] must be personally suffered, digested, and understood."²⁶ It cannot be interested in merely a theory about God, but must always focus on the relationship of theology to practice. "To follow Christ means to have faith, and faith is in fact an existential unity of theory and practice, as can be seen in the life of apostles...."²⁷ It must no longer be mainly "contemplative" but must become "operational."²⁸ Moltmann's recent book, History and The Triune God, shows this relationship between God, the Holy Spirit and history, too.

In Theology of Hope Moltmann puts "the position of the Spirit, between the resurrection of Jesus and future eschatology."²⁹ In the Crucified God, Moltmann points out that God raised Jesus who was identified with the world.

26 Richard Bauckham, Moltmann: Messianic Theology in the Making. (Basingstroke, England: Marshall Pickering, 1987), 97.

27 Jurgen Moltmann, "The Cross and Civil Religion," trans. Thomas Hughson and Paul Rigby, in Religion and Political Society, ed. Institute of Christian Thought (New York: Harper & Row, 1974), 60.

28 Jurgen Moltmann, "Theology as Eschatology" in The Future of Hope, ed. Frederick Herzog (New York: Herder & Herder, 1970), 3.

29 Bauckham, Theology of Jurgen Moltmann, 151.

His understanding of the Holy Spirit as a historical Spirit should and could help Korean Christianity to be cautious of the separation of the world and the church. It is not separated as the Korean pentecostals think. Moltmann's understanding invites us to participate in the world to change it. The Holy Spirit is working in the world right now. We believers should follow the Holy Spirit.

Second, the understanding of Moltmann pushes the Korean church to awaken to the reality of the prophetic spirit. The Korean pentecostal movement has missed this prophetic spirit since its beginning. Love and justice go together. Without love, justice is a harsh reality. Without justice, love allows corruption and indulgence. The pentecostal movement should be balanced with this prophetic understanding.

Lastly, the understanding of the Moltmann could guide the Korean pentecostal movement to a constructive vision of policies for the nation. Korea is now facing a national crises such as financial and moral. It could be compared with the the Eulsa Protectorate Treaty (1905), which led the subjugation to Japan in 1910. This author believes that our present situation is more severe than that. The nation has lost vision and leadership since the first president Sung Man Rhee. This nation is falling apart from the top to bottom. Morality is dissolving

the Korean and people have lost credibility with others and nations. What can make this nation a just nation? The new understanding of the Holy Spirit can revive the nation with justice and righteousness. That is why Moltmann's understanding of the Holy Spirit is needed for a future pentecostal movement.

Redemptive Spirit versus Creative Spirit

Reasons for the Understanding. The Korean pentecostal movement has understood the Holy Spirit as a redemptive Spirit. In the fourth movement this emphasis on redemption even led to separate the meaning of baptism. One is water baptism and the other is Holy Spirit baptism.

The understanding of the Holy Spirit as a redemptive Spirit has helped Korean churches to be concerned for the salvation of people. It helped churches to put emphasis on proselytizing and mission.

However, the redemptive understanding of the Holy Spirit is limited. The Spirit of God should and can not be limited to the activity of salvation. The Spirit of God is not just active in redemption but also in creation.

Moltmann mentions the problem of the *filioque* which made the Holy Spirit understood solely as "the Spirit of Christ," and not at the same time as "the Spirit of the Father". The

Spirit of Christ is related to redemption. And the Spirit of Father is related to creation. If redemption is placed in radical discontinuity to creation, then "the Spirit of Christ" no longer has anything to do with Yahweh's *ruach*.³⁰ Moltmann points out that this is a gnostic.

The second problem is that "this redemptive Spirit is cut off both from bodily life and from the life of nature and eventually make people turn away from this world and hope for a better world beyond."³¹ This influence eventually connects the Holy Spirit with God, faith, the Christian life, the church and prayer, but not with the body and nature. Moltmann calls this tendency as "platonization of Christianity."³² It takes "the form of a kind of hostility to the body, a kind of remoteness from the world, and a preference for the inner experiences of the soul rather than the sensory experiences of sociality and nature."³³ Moltmann attempts to correct this one-sided emphasis by showing the redeeming Spirit of Christ and the

30 Moltmann, Spirit of Life, 8-9.

31 Ibid.

32 Ibid., 8.

33 Ibid.

creative and life-giving Spirit of God are one and the same.³⁴

This overemphasis on redemption has blocked any further advance in Korean Christianity. Christians do not know what to do after the redemption. Second, it also helps to weaken the creativity of the people. People consider themselves a miserable sinners to be saved. This understanding is limited and blocked a creativity of people in Korean Christianity. Third, it also helps people to treat other cultures and religions like enemies.

Counterbalance of the Understanding. Moltmann acknowledges that there is a tendency to view the Holy Spirit solely as the Spirit of redemption in both protestant and Catholic theology and devotion.³⁵

To correct this misunderstandings, Moltmann's understanding of the Holy Spirit as a creative Spirit is necessary. Moltmann's understanding of the Holy Spirit as a creative Spirit will help the Korean churches to help people to look beyond redemption. There is creativity in God. The Holy Spirit has created and renewed this world, and it will do so in the future.

34 Ibid., 9.

35 Ibid.

Suggestions for Implementation

How could be Moltmann's pneumatology applied and implemented to the understanding of the Korean pentecostal movement. This author suggests one of examples of the curriculum for future education ministry.

Curriculum

Session I. Definitions

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Session VI. Characteristics of the Korean Pentecostal Movement

Bibliography :

Jung, Chul. "A Contribution of Moltmann's Pneumatology to the Korean Pentecostal Movement." Ch. 3

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Session VII. Contributions of the Moltmann's Pneumatology for Future Movement

Bibliography :

Jung, Chul. "A Contribution of Moltmann's Pneumatology to the Korean Pentecostal Movement." Ch. 4

This curriculum, on the one hand, was organized to give an overall picture of the Korean pentecostal movement. The whole lecture will be focused to find characteristics of the Korean pentecostal movement and to suggest Moltmann's pneumatology to balance of it.

This curriculum could be lectured to pastors in a seminar or such a small group meetings regardless of denomination.

CHAPTER 5

Conclusion

This author followed the periodization of Kil Sup Song to understand what and how the pentecostal movement happened. The first pentecostal stage started in 1903 by a missionary named Hardi. The pentecostal movement spread throughout the country by the leadership of Son Choo Kil. The second stage in the 1930s, began with social crises such as a financial difficulties, a challenge of socialism, and the oppression of the churches by the Japanese government. Koreans were deeply involved in a mystical type of faith. Yong Do Lee believed that the Holy Spirit empowers us "to pray, to repent, and to love each other and letting us become happy in spirit not in flesh, and in heaven not in earth."¹ Therefore, the Holy Spirit in this stage was oriented apocalyptically and the other-worldly. The third stage, in the 1950s was the period of Korean War. It was the time of hardship which included the danger of death, hunger, and disease because of the Korean War. In this situation Koreans believed the Holy Spirit liberated them from fears. The fourth stage covers the 1970s and 1980s. Korea was rapidly industrializing. People were concerned only with

¹ Song, "Hankuk Kyohoewa Sungryung," 726.

becoming rich and having good health on an individual level. As a result, the pentecostal movement can be described as one that focuses on material blessings. The Holy Spirit has been understood to be a guarantor who gives prosperous life with blessings of richness and health. These understandings, however, were one-sided. These understandings helped to ignore the sovereignty of God, rather the non-personal characteristic of the Holy Spirit was emphasized. These also helped some people to use the gifts of the Holy Spirit for their own personal benefits. Therefore, this author suggested Moltmann's pneumatology to counterbalance it.

Moltmann, a trinitarian theologian, tries to find a balanced theology through his trinitarian thinking. His suggestions named "Contributions to Theology," show his intention to do justice in theology. Specially his pneumatology shows his intention most clearly. He is concerned about the one-sidedness of western theology and tries to give a balance to it. His emphasis on the person and fellowship of the trinitarian God rejects the monotheistic tendency of Christianity. Emphasis on the historical Spirit rejects the misunderstanding of subjectivism. His emphasis on a creative Spirit tells us that God is the God of creativity. Moltmann, as a theologian in process, will keep on suggesting to us the

points we have neglected or taken for granted.

Characteristics of Moltmann's pneumatology such as Person of God, Fellowship, historical and creative Spirit can be contrasted and compared to the characteristics of the Korean pentecostal movement. The Korean pentecostal movement emphasizes power, individual experience, a non-historical and redemptive Spirit. It has been my intention to show that these two could supplement each other for a better understanding of the movements.

If Korean pentecostal movements could be balanced by the suggestions of Moltmann's pneumatology, Korean pentecostal movements will be healthier for the church and for the country.

If Korean pentecostal movements understand the Holy Spirit not just as Power but as a Person, they will be cautious to in their dealing with the Holy Spirit in future movements.

If Korean pentecostal movements understand the Holy Spirit not just as in terms of personal experience but as fellowship, they will be more inclusive in accepting others whether they are from different denominations or different religions.

If Korean pentecostal movements understand the Holy Spirit not just as a non-historical Spirit but as a historical Spirit, Korean Churches will really be the light of the world and salt of the world. No more can escapism from reality be regarded as

more spiritual.

If Korean pentecostal movements understand the Holy Spirit not just as a redemptive Spirit but as a creative Spirit, Korean churches will more actively involve themselves in the ecological issues which threaten the fate of the earth.

Moltmann's pneumatology may contribute to articulating and enriching the understanding of the Korean pentecostal movement. It may help the Korean churches to understand the Holy Spirit in a balanced way. It will balance power with a person of God, individual concerns with fellowship of God, a non-historical Spirit with a historical Spirit, and a redemptive Spirit with a creative Spirit. It may awaken the Korean churches to see a reality in this world. The Holy Spirit is in this world side by side with people who are oppressed, persecuted, and outsidened. The Holy Spirit is calling believers to bear the cross of Jesus Christ in the world. It may push Korean Christians to open their mind to tear down barriers such as competitive individualism, classism, sexism, materialism, regionalism, denominationalism, etc.

This change of the understanding of the Holy Spirit with Moltmann's pneumatology will strengthen the awareness of the Korean Christianity and will deepen the mission of the Korean Churches which expect a new pentecostal movement in future.

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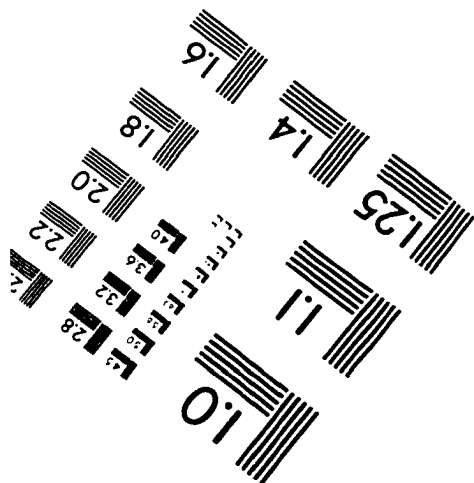
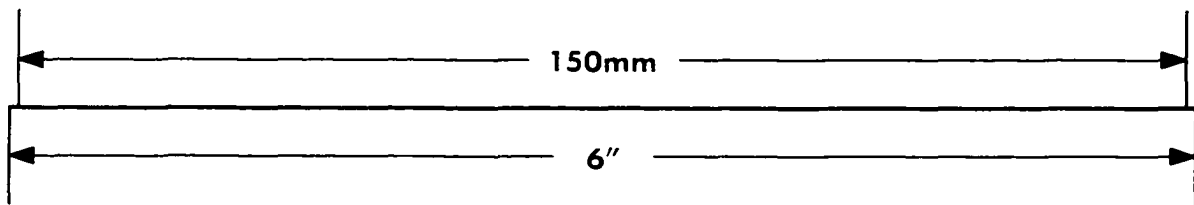
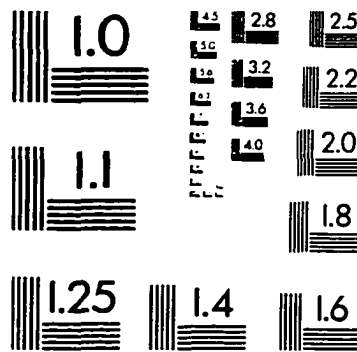
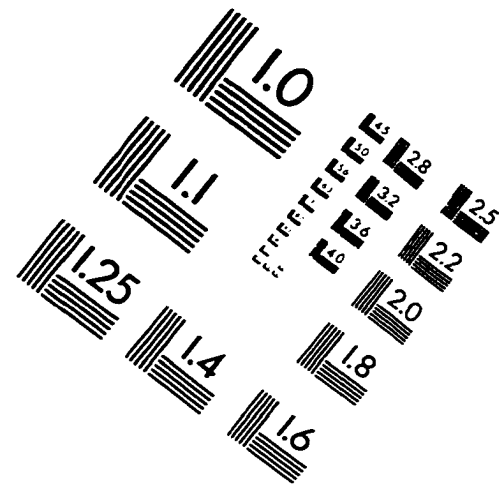
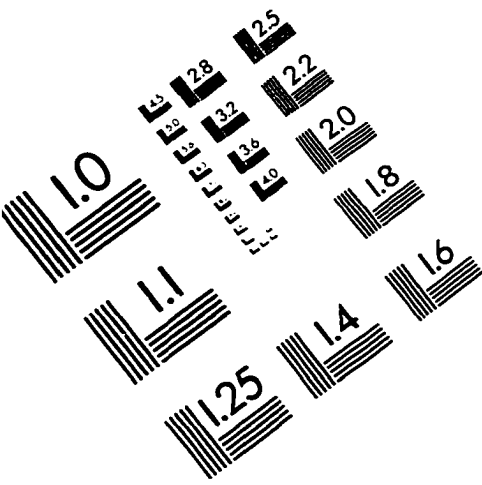
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IMAGE EVALUATION TEST TARGET (QA-3)



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